UNITY

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Christian Healing

Healing & Prosperity Thoughts

TO BE USED FROM

SEPTEMBER 20 to OCTOBER 19

Health: Perfect health is the one presence and one power in my consciousness.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: I am conscious of the Spirit of plenty, and all my needs are supplied.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to next page.)

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UNITY

Devoted to Christian Healing

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Health and Prosperity

BY CHARLES FILLMORE

ONE OF the first lessons a Christian metaphysician is taught is the relation that the absolute bears to the relative, God to His creation, spiritual man to manifest man.

God is Spirit, and all that Spirit creates is spiritual. God creates a spiritual man and incorporates in this man as potentialities all that is contained in Himself. Thus man is the image, likeness, or spiritual thought of the Father. The Christ, the spiritual man in Jesus, proclaimed, "All things have been delivered unto me of my Father: and no one knoweth what the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal *him.*" Manifest man—that is, external intellect—cannot see or understand the real character of God except through his supermind or Christ man. "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared *him.*" "He that cometh

from above is above all: he that is of the earth is of the earth, and of the earth he speaketh."

This understanding of God and His ideal man gives us the key to the apparent duality of Jesus. He spoke of Himself as Son of God and Son of man. The Son of God is the ideal man created by God and the Son of man is Jesus, who in the flesh may be called the son of Joseph and Mary, but who is regenerated and becomes the Son of the Son of God.

In the regeneration the Son of God transforms the son of Joseph and Mary into spiritual life and substance, "who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." "As thou seest so thou beest." Identify yourself with God and you will take on God attributes.

Think of yourself as the Son of God and the Father will acknowledge your loyalty. Affirm your spiritual identity even in your human earthly consciousness and you will elevate it spiritually. "Every one therefore who shall confess me before men, him also will I confess before my Father who is in heaven."

He also said that if any man tried to enter in any other way he was a thief and a robber.

According to human ideas, all good people go to heaven.

But mere goodness does not measure up to the standard set by God. God created man and gave him mastery, authority, *dominion* over all things. Men have asserted this authority in a human way and made such a mess of it that religious people shun both the political and the spiritual dictator. However the spiritually educated man knows how to develop and rightly use his spiritual power. "All authority hath been given unto me in heaven and on earth" is the righteous affirmation

of man, and he cannot round out his supermind without the mastery of Spirit.

The widespread belief among religious people that the saintly people mentioned in the Bible and our own sainted mothers and fathers are in heaven is not borne out by the facts.

For example, take the holy man and judge of ancient Israel, Samuel. If ever a man was fitted for a high place in heaven it was Samuel. Yet when King Saul sought his advice and had the seeress at Endor call him up from the dead he complained because he had been "disquieted." The implication is that he was asleep and resented the abrupt awakening. Here also is illustrated the often repeated question as to the state of those who have left their bodies.

In our Health and Prosperity comments in June, 1943, UNITY we attempted to answer this question and have been criticized because we grouped criminals, saints, and ghosts in the same realm with the resurrected Jesus. The state of the so-called dead is beyond adequate description in human language because of our ignorance of Spirit and soul principles. In the Old Testament the state after death is covered by Sheol, the name of the place of the dead. Jesus tells us that the beggar Lazarus is in Abraham's bosom and the rich man in "torment." Jesus on the cross said to the repentant malefactor, "To-day shalt thou be with me in Paradise."

This all points to a realm of existence where both the elemental ideas of Being exist and also their primitive expression. We call it the psychic realm; to the Spiritualists it is the spirit world; some followers of Jesus have named its nether reaches hell and purgatory, and the higher reaches heaven. It is inhabited by gods, devils, angels, gnomes and fairies, saints, and sinners. It

is all this and more. We see evidences of its elements in what some of our scientists call the ether.

In its absolute purity this unseen realm is heaven, and in the most discordant combinations of its basic elements it is hell. It is not above or below the earth but surrounds it in concrete belts. Those who have developed spiritual power are not bound by its mental atmosphere and can spiritually visit all its planes without contamination. The plane where Jesus told the malefactor he would be with Him when they both left the body is next to the earth, where He first appeared to His disciples after the Resurrection.

There is pressing need among followers of Jesus of a better understanding of the geography of the unseen world that surrounds and interpenetrates our world. The Bible tells of this invisible yet tangible realm, but we do not think of it as a place similar to the earth. But such it is, and we should know that our mind is more or less in contact with its inhabitants night and day. It is the place of the Garden of Eden, where we had our first experiences of human life. The earth is the manifestation of etheric or elementary electric forces. We shall eventually strengthen our etheric body and raise the physical to the etheric plane. As we become spiritually minded the atomic structure of our body responds and we are literally lifted into the heavens. The eminent British scientist Sir James Jeans made a statement right in line with this. He said in substance, "It may be that the gods that determine our fates are our own minds moving on the cells of our bodies, and through them on the world about us."

"God is Spirit: and they that worship him must worship in spirit and truth." "Such doth the Father seek to be his worshippers."

The worshipers of the personal God complain that we are living in a Godless age, that men do not worship God as they once did. But is this true? Our leading scientists are revealing that all those attributes that once were supposed to belong exclusively to a personal deity are now found to be omnipresent; that nowhere in all the universe have they found a spot from which emanates a great ocean of life, but that every atom is alive and capable of expressing unlimited life.

Thus the real God, who is Spirit, in us all and through us all, is being revealed as a fact by science; which we can prove for ourselves if we follow Jesus, who plainly said that the Father was in Him.

When we understand the simple truth that God is Spirit, all the statements of Jesus about His relation to the Father are cleared up, and we see that all persons who worship as He did can sustain the same relation to the Father.

If your Unity is late, please be patient. In spite of the fact that the Post Office and the transportation agencies are doing a magnificent job of carrying the greatest load in their history, unavoidable delays occur. We know that you would rather wait for your magazine than have some serviceman wait for something that he really needs.

If your Unity is late, you can help us at Unity School by waiting a few days before writing to us about it.

Thinking Your Way to Health

BY HERBERT J. HUNT

FROM TIME TO TIME we find ourselves asking questions as to why things are just as they are. Take the matter of health, for example. Why is it that some folks are able to enjoy vigorous, robust, unfailing health, while others are always ailing and miserable? Why do certain ailments, afflictions, inharmonies, distresses come upon us? Why is it that we are called upon to suffer? And so on.

The study of Truth teaches us to be very frank. There is one all-sufficient answer to all questions of the type indicated.

We are what we are because of what we were.

This is the law of cause and effect. That which we are suffering today is simply the harvest of seed sown yesterday, or perhaps the day before! "Whatsoever a man soweth, that shall he also reap."

Such a frank statement usually produces a twofold reaction:

First, there is likely to be an indignant disclaimer. While we are prepared to admit that the law of cause and effect explains many cases—and we can all name cases where folks are getting just what they richly deserve!—yet in our own particular case we do not feel that we have done any wrong, committed any crime, which can be regarded as the cause of our present trouble. "I didn't do it!" is the old alibi! In all such cases however we are inclined to overlook the workings of race beliefs; and because we have accepted so many race beliefs—usually without question—we may

be called upon to suffer the consequences of such beliefs. But let that pass.

The second reaction is more important just now. If we accept the teaching that what we are is the outcome of what we were, it naturally follows that what we are now will have a very important bearing upon what we are yet to be. In other words, if we desire to have health, happiness, harmony, and all that is good in the days immediately ahead, then right now is our opportunity to plant the seed that will insure such a harvest. And this of course is just what we mean by "thinking" our way to health.

A basic proposition in Truth is that all things begin in mind. We all recall these lines: "We sow our thoughts, and we reap our actions; we sow our actions, and we reap our habits; we sow our habits, and we reap our characters; we sow our characters, and we reap our destiny"; and all this takes its rise in thought!

Health has its beginnings in mind. The order is: mind, idea, expression. We plant health thoughts in mind, and then sooner or later they are bound to come forth into manifestation. Really then the task of thinking our way to health is a very simple one. In time past perhaps we have inclined to the belief that in order to enjoy health we needed to work with environment, heredity, exercise, food, vitamins, tonics, and so on; and even then the final outcome would be a matter of chance. Now we learn that all we have to do is to think health—and then we are healthy! How simple!

Well, perhaps it would be just as simple as that—if only we were starting life afresh. But the fact is we have to start just where we are; and it may be that some of us do not feel that we occupy at present a very

advantageous starting point! However let us take heart, for one of the joys of Truth is that we can begin just where we are. That was the Master's way, was it not? He did not deal with just a few select cases. His watchword was "Whosoever will!" If we are willing, He will help us right now, and just where we are, by pointing the way to healing and the establishment of perfect health.

But before we can actually plant health thoughts we must first eliminate some of the old error thoughts that have been cluttering up this mind of ours and producing these very inharmonies from which we are now seeking to be free. It is sometimes taught that this elimination process is not necessary. We are told that if we affirm Truth with sufficient faith and vigor all error thoughts will vanish, just as the darkness vanishes at the approach of light.

All this is quite correct as far as it goes. But using another figure of speech, we can readily see that if we are attempting to empty a tank, we must first see that the inflow is shut off; otherwise our emptying will be in vain. Similarly if we are to fill our mind with Truth thoughts, health thoughts, we must shut off the flow of error thoughts or disease thoughts. It stands to reason!

The elimination of error thoughts is not so difficult, after all—when we know the secret! Some folks think they must fight their error thoughts and expel them by sheer force; and very often the battle is long and hard. As a matter of fact, all we have to do is to let go of our error thoughts and they will be carried away down the life stream, never to return again.

What are some of the error thoughts that we ought to let go of—nay, must let go of—if we are to attain to a real health consciousness?

First, let go of the thought that sickness, suffering, death are part of the will of God. They are not. God is love, and these things have no place in love. Jesus said, "I am come down from heaven . . . to do . . . the will of him that sent me"; and He healed the sick, cleansed the lepers, raised the dead. He also said, "It is not the will of your Father who is in heaven, that one of these little ones should perish." The will of God is good will, and good will only. Let go of all the other ideas!

Secondly, let go of resentment, bitterness, hatred, ill will, all ideas of revenge, and suchlike. You may think that you have good cause for whatever thoughts you are carrying in your mind. You were badly treated. But why treat yourself worse? By carrying such thoughts in mind you are making yourself suffer—not the other person. Why punish yourself then? Haven't you suffered enough already?

Thirdly, let go of all ideas of loss. Sometimes a sum of money, or piece of property, or some other valuable is "lost," as we put it. Perhaps the "loss" is of a more intimate and personal nature. By why spend time and effort grieving over it? If we insist upon developing the "something missing" consciousness, is it any wonder that later on we lose our hold upon health?

But how can we plant positive health thoughts in our mind?

First, by thinking and speaking in terms of health. We have many opportunities for doing this very thing. For example, suppose you meet a friend, and this friend takes you by the hand and says, "Well, and how are you today?" What is your usual reply? Do you say, "I'm afraid I'm not feeling quite so well today!" And as your friend raises the inquiring eyebrow you go on,

"Yes, it's the old trouble, you know!" This is not a very healthy thought to plant either in your mind or in his! The chances are that folks in the long ago asked Jesus the very same question that your friend put to you. We cannot suppose that He would have answered in such a negative way. His words were always positive, strong, true. We can enter into His spirit, even in this matter of greeting; and when friends ask the question "How are you?" we can reply, "I give thanks that I am strong in the Lord, and in the power of his might!"

Another way of planting health thoughts is to recognize and praise all those wonderful physiological activities that take place within the body. Think of the heart and all that it does for us, of the lungs in their continuous inbreathing and outbreathing, of the digestive system and the daily miracles accomplished by it! As a matter of fact, we seldom think of our internal organs, unless indeed something goes wrong with them! We keep them down there in the dark working away like galley slaves, frequently overtaxing them yet never pronouncing a word of praise! We do give them harsh treatment, and words of complaint if at times they fail under the strain; but that is all. Most folks know enough to "praise the cook"—and we are all well acquainted with the satisfactory results acruing therefrom! Why not try pronouncing a word or two of praise upon these faithful servants functioning within? Charles Fillmore says, "You can praise a weak body into strength, a fearful heart into peace and trust, shattered nerves into poise and power."

Moreover if we will give the subject close attention, we shall be led to see that our physical organs and functions are really symbols, pointing to spiritual powers ever working in and about us. Great and helpful lessons

are just waiting to be learned. Take the heart, for example. Become still enough to sense its regular, rhythmic, beating. Then perhaps you will be led into a realization that, central in the universe, there beats the loving heart of God.

"O heart of God, so tender,
O love of Christ to me,
The treasures of Thy goodness
Are vaster than the sea!"

Speaking of praise, let us ever remember that praise thoughts are real health thoughts; and there is no better way of building up a health consciousness than by filling our mind with thoughts of praise and thanksgiving. Have you ever noticed how often the term "lift up" is used in connection with the idea of praise? "Lift up your heads, O ye gates." "Arise, shine; for thy light is come." And it stands to reason! Praise is the exercise that actually "lifts up" our consciousness, sets us on higher ground, raises us from sorrow to rejoicing, misery to joy, shadow to sunshine, sickness, to health.

The Scripture has it: "Praise waiteth for thee, O God, in Zion." Why not let there be more praise in the Zion of our life? Suppose we begin right now:

"Bless Jehovah, O my soul;
And all that is within me, *bless* his holy name."

Thus it is then that we think our way to health. It is a sure way, a proved way; not merely a fanciful theory. God's thoughts for us are health thoughts. Why not say, "O God, I am thinking Thy thoughts after Thee," and enter into that kingdom of health which was "prepared for you from the foundation of the world"?

Father, I think Thy thoughts after Thee, and I am led into new and glorious experiences of health, happiness, and that life which is abundant and eternal.

How to Enrich the Lives of Others

BY CHARLES H. GILBERT

THE THIEF wants the wealth of others, but in getting it he may kill and destroy. Instead of using wealth wisely he ruins it and himself. By contrast Jesus comes "that they may have life, and may have *it* abundantly."

The thief comes to take; Jesus comes to give.

I have just said that the thief comes to take and to have. If we go with Jesus we shall learn how to *give* more and better life to those around us. We are to be more like Jesus, less like the thief. What Jesus shows us how to give away, that we shall have in abundance.

We all want to help others. How often we talk of how we would help if we only had a few thousand dollars to do it with. It is easy to spend the philanthropy of others! The hymn goes:

"O for a thousand tongues, to sing
My great Redeemer's praise."

But have we really sung with our one tongue as well as we might?

I have wished I were a doctor so I could heal others. How generously I would remit the fees to the unfortunate poor! I would be a benefactor of the race, but always in someone else's place. But Jesus expects us each to enrich the lives of others with what we ourselves have and can do. He will teach us the way.

The 4th chapter of John shows us Jesus' way. He is sitting at Jacob's well at the edge of a Samaritan city. He is waiting for His disciples to return with food from the city. He has no equipment for helping anybody.

"The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep." The apparent poverty of Jesus places Him on a level with us as philanthropists. But His self-disclosed mission in life is to give abundant life to others; how can He do it now.

With helpfulness in His mind Jesus soon finds what this woman needs. She has drawn from many earthly wells and has satisfied neither herself nor others. She has been taking and taking, only to destroy what she has taken. She is like the thief.

Then Jesus opened to her the way of worship and the nature of God. He could have done no more if He had had in His hand the rope and jar with which to draw water for all thirsty travelers. The sheer honesty of His clear mind impinging on her needy soul accelerated her approach to real living; and as soon as she had dashed to the city to tell the men there about Jesus and to share with them her discovery of life she herself began to live abundantly.

Here was a woman taken in adultery. She had been stealing something sacred from others and from herself and destroying both the thing and herself. But Jesus came along and lifted from her soul the sting of condemnation and bade her go free and sin no more. He gave her an insight into abundant living through forgiveness. We can give new life through forgiving others too, and by not condemning.

In John 1:40 we read about an unnamed disciple being with a group who went to interview Jesus. I think it was John himself. I should like to ask John about that visit: "John, that day when you and Andrew followed the new rabbi to His home, what did He give you? You came away with a world evangel, but what did He give you? Rich brocades? Valuable scrolls of

Oriental mystic secrets? A gold ring? Jewels? He had no thing with which to make you rich. Yet He made you rich. How did He do it?"

Jesus gave to John and Andrew that day the wealth of the Hebrew expectation of God's appearing in human flesh. No other gift is so rare as the gift of God awareness. Jesus was supreme in such giving, but can we not do some of it also? Is it not possible for you and me to make God-in-the-flesh more real to men if we follow Jesus closely?

I read a new book recently. The author made me rich by sharing his own vivid sense of Christ's reality. I have wished that I could spend a day with this author. But why not rather spend a day, all my days, with the very Christ the author writes about? The author could do no more than give me more awareness of Christ. And he has already done that through his book. The more you try to give Christ away to others the more real He becomes to you.

It is not hard to give away kindness. It is not too difficult to share an inspiration. There is no fee attached to the use of well-chosen and Spirit-guided words. It does not take a million dollars to bestow a sense of God to another. You do not have to be a millionaire in order to be a philanthropist.

But healing is something we think has to be left to the professionals. There are doctors and nurses and hospitals. There are trained and gifted faith healers. There are shrines and warm springs and mineral waters. Is there not something the average everyday Christian can do about this art? If there are people whose very ways tend to "make us sick," to give us a "pain in the neck," there are also people who make us feel better. If some visitors at the sickbed make the patient definite-

ly worse, inducing a mounting fever in him, there are others whose very good cheer and quiet ways calm the spirit of the patient.

Some people bring with them an atmosphere that is like a cooling breeze in midsummer. A physician said to me about a certain very sick patient: "We need to build up his spirit to keep him going. Do what you can to help him." That was my challenge; to give this patient a strong sense of God and hope and courage. I was not the doctor; I could not handle the scalpel. But I could put healing words into this man's mind, words of hope and strength.

Jesus came to Cana of Galilee. He had no medicine kit, no prescription pad, no first-aid packet, no hospital. But a frantic nobleman whose son was nearly dead came to Him for help. He wanted Jesus to come with him to the bedside. But Jesus took hold of the power that was in Him to heal and said, "Go thy way; thy son liveth." The father in faith went back home to find his child recovered from the very hour when Jesus had spoken the word.

Even if this should seem too much like some mysterious kind of faith healing that only a few could do, yet there is here a needed lesson. Begin the practice of speaking words of life and healing wherever you are. You know what they are: words of cheer, friendship, love, patience, hope, "betterness." Look for symptoms of recovery. Stop talking about sickness. Stop thinking in terms of incurability. Reverse the negative thought waves. Get your vocabulary converted and see what happens. You and I can speak words of healing.

Once when I was in bed with a short illness that I had no business having at all one of my pupils came

to see me. He was a good student of my teaching. Not a word from his lips even so much as recognized my sickness! His whole talk was of a quick recovery, of health, of the ease with which God would handle my case. There was nothing left for me but a quick recovery and even a blessing in the midst of my sickness.

The newspaper health column seldom deals with your health. It speaks always about your sicknesses, gives statistics about disease, warnings about germs. It would be a good thing to wage a campaign for health by directing attention to health, buoyancy, improvement, long life, strength. Dispatch melancholy. Away with the blues. We can all do something in this direction.

Christ healed a man who had been thirty-eight years a cripple. What a dynamic presence Christ had and has! Christ is in every sickroom now. We wait too long before trying to make contact with Him. His mind is so charged with healing love that merely drawing attention to Him is enough to work some miracles. All Jesus said to the confirmed cripple was "Wouldest thou be made whole?" and "Arise, take up thy bed, and walk." No abracadabra, no hocus-pocus; just attention directed toward Christ and health through the will.

Each of us will have his own method of directing attention to the healing Christ. If we succeed even in a small way in doing this we can be thankful, for to that extent we have bestowed health. It is easy enough to draw attention to oneself, but then the patient cannot easily see Christ. But if Christ can use the smile on my face, the sound of my voice in prayer, my words of cheer, the clasp of my hand, the thoughts in my mind—if these are always wholly Christ's—well, I think right there would be the secret of helping people to a more abundant life in Christ.

Perhaps if we had been with Philip and Andrew the day Jesus fed the five thousand we could have learned something about handing out abundant life. But if even now we use prayerfully what is at hand and distribute it wisely we shall help relieve shortages.

Jesus' baptismal mission was to give the Spirit to people (John 1:33; 7:39). They needed the Spirit and Jesus had it to give. The Spirit was like rivers of living water, and Jesus wanted to give the Spirit as His choicest enrichment. You could not be a sensitive soul and be with Him long without drinking in much of that Spirit. You could be like a self-righteous Pharisee and get none of it. But a soul with any conscious sense of need could be filled at the fount that was Jesus.

In John 20:22 Jesus came to His disciples and "breathed on them, and saith unto them, Receive ye the Holy Spirit." Some people remind us of that function of Jesus. They come into our homes and lift up and sweeten the whole atmosphere. Their presence is a benediction. When we have inhaled the breath of Jesus we can exhale the breath of God.

In the high priest's chambers that cold morning Peter should have been giving out the very Spirit of Jesus. He had been seen in the garden with Jesus (John 18:26). But it is not enough to be in the garden with Jesus; one must be in the Spirit of Jesus. In the garden Peter had drawn the sword of violence; in the court he was searing with words of violence.

When I read the story of Jesus raising Lazarus from the dead I wonder how I can ever be and do like Jesus. I am a minister and have to conduct funerals. I cannot call back to life the modernly embalmed corpse. Jesus called back to life a man four days in the tomb. I marvel at Jesus' calmness, His unshaken faith in life. Nothing,

not even the tomb, moves Him from His position of life affirmation. He is talking with Martha; she is looking forward through the future mists to the Resurrection Day. But Jesus affirms life now. "I am the resurrection, and the life." Then Jesus thanks the Father for always hearing Him and for hearing Him now. And nothing has happened yet. It is taking me a long time to learn these lessons from the tomb of Lazarus with Jesus. I will affirm life even in the face of death and the grave. The undertaker can embalm the body, but he cannot embalm life nor my affirmation of it. I will thank God for victories not yet seen with the eyes of here and now. I will thank God for answered prayers I have yet to pray.

The real self lives. Some day when the race of men has learned to live the abundant life, the overarching quality of life after the pattern of Jesus Christ, that life will stretch out so far that death will be a stranger. Men will be living as long as Methuselah, but be living it in greater wealth.

In John 13 Jesus does the work of a servant at the supper table. "I have given you an example, that ye also should do as I have done to you." Jesus taught that by service life is made full and complete for all. "By this shall all men know that ye are my disciples, if ye have love one to another." Christ's own life was enriched by the service that He gave to others. Try service as a means of enriching life.

The story of the Crucifixion challenges all our high professions of being followers of Jesus. We do not boast how gladly we would be crucified for Him. People are not going that far. Yet the cross symbolizes a benefactor of the world. The cross has been cast in gold and carved in stone, set upon steeples and hung upon

watch chains just outside the heart area. That is perhaps the trouble: the cross is always just too ornamental and too much outside the vital areas!

Yet self-giving love, even with suffering, is still the way to save the world. Crossing out the demands of the flesh in favor of the higher demands of the Spirit is the way to help the race upward. I do not know how much we are able to love the world Godward. Jesus did such a superb job of it that other attempts are pale by comparison. But there He is, "the way, and the truth, and the life." Jesus died on the cross as the result and measure of His devotion to His Father's will. As a consequence life has been more abundant since.

Dare we wear the cross inside our vest? In our heart? And away down at the foot of the steeple, in the pulpit and the pew?

I love that Spirit of Jesus which fled from the tortured body on the cross. That Spirit, freed from the marred body, might have soared away to its former glory, which it had with the Father "before the world was," and forgotten all about us. His friends were crestfallen and ready to slip back into the old rut. But Jesus, instead of going away to His own glory, met these friends on the chill morning by the seaside. He had a breakfast prepared for them and revealed Himself to them there. His challenge to Peter's love was such as to make Peter a channel of love to the world with its sheep and lambs.

I began with the title "How to Enrich the Lives of Others." But I seem to come out with the idea of personal enrichment. He who gives to others—and only he—is enriched. He who gives love to others is himself beloved. He who breathes out health to others is himself made strong.

This Gospel of John is a door that lets Christ through at every point. Christ is the light and life of men. Jesus offers title and full use of sonship to all who go along with Him. Christ opens the heavens to the clear-seeing Nathanael. Christ pins Peter down to a life of loving service. All who touched the orbit of Christ with any degree of sensitivity went away to make others more richly alive. In return they were themselves quickened by their own ministry.

DOORS

Thank You, God, for doors to open;
For the power You've given me
To let in whatever blessings
I may choose; that I am free
To fling wide my own soul's portals
To the good for which I pray.
Mine the hand to set them swinging
Toward the light of a new day.
Thank You, God, for doors to fasten
Against wrong of every kind:
Selfishness that sears the spirit,
Unkind thoughts that mar the mind;
For the power to shut out hatred,
Fear and envy, greed and strife;
Strength to stand, a watchful porter,
At the doorways of my life.
Thank You, God, for this great power;
And I ask that I may be
Given understanding wisdom
To discern eternity.
Thus I'll keep my soul's doors open
Just to noble things and true:
Love and faith and truth and beauty
And flung wide, dear God, to You!

—EVELYN GAGE BROWNE

A Christian Looks at War

BY HAROLD S. KAHM

THE UNITED STATES is at war. What attitude is a Truth student, a Christian, to take toward this fact? How does love of mankind—love of one's enemies—fit into the picture?

First of all, let's consider the Japanese, our enemies. The Japanese people, it is generally believed by the best-informed authorities, did not want this war any more than we did. There is every evidence that they were forced into it by the small group of militarists at the head of their government.

We can be as sorry for them, for these Japanese men, women, and children, as we are for ourselves. Needless to say, our armed forces will do all they can to avoid bringing needless misery to them; they will not bomb civilians by intention. In this significant sense we can indeed love our enemies. We can and shall be sorry if innocent Japanese people are killed or injured in the course of necessary air raids. We will aim at strictly military objectives, naval and air bases, rail and communication lines, ammunition dumps, gasoline storage tanks. We will try to prevent Japan from continuing the war. We can regret the necessity of defending ourselves by violence without in any way diminishing our efforts to do this successfully. We can pray that the Japanese people will have the courage and the strength to overthrow the vicious leaders who have brought this war upon them.

I believe it is possible to feel deeply sorry for a vicious murderer if one completely understands the

dreadful psychological forces that have swayed him. But to sympathize does not mean to condone freely, to let him go on murdering people because he cannot help it. A Christian attitude says in effect to this man: "We are sorry for you. We must take steps to prevent you from continuing your murders; we must put you into an institution and try to cure you if possible. We do not put you into prison out of revenge but solely to prevent you from doing more harm, and meanwhile to try to change your murderous personality by scientific means."

Some States have discarded capital punishment because the Christian peoples of those States recognize the need for a more intelligent, passionless, more understanding method of dealing with criminals.

Is this not a form of love rather than of hate?

There is a relationship between peacetime criminals and those military criminals who make war on innocent peoples. They too are the enemies of mankind, and however much a Christian may wish to love them and pray for their enlightenment and reform, he must nevertheless take steps to prevent them from committing further depredations. He can attempt to do this in as humane a manner as possible, but it must be done. Jesus declared, "All they that take the sword shall perish with the sword." If the term "sword" signifies force, then it is clear that a Christian must use force to subdue even the enemies that he wants to love. He has, alas, no choice.

The use of force was justified by Jesus in extreme cases where the welfare of all the people was concerned. Jesus Himself, the mildest of men, resorted to force—yes, to physical violence—on one occasion when He felt that the spiritual welfare of the people was being jeopardized and flouted by the money-changers in the

Temple. Outraged, He went after them with a whip! Did He love them the less? Or did He love all mankind more?

The Christian principle is to love all men as brothers and to love even your enemies. But men, Christian men, are human beings and, being human, have differing degrees and kinds of love for different people. The love of a mother for her baby is certainly love, the love of a wife for her husband is love, the love of a man for his best friend is love, and the love of a man for a sick stranger is love. These are different kinds and degrees of love. So likewise the love of one's enemies is a variation of love, the kind of love that expresses itself in understanding, pity, and a desire to repel that enemy with the least possible force and the most humane means. Being human, man can do no more.

Cannot faith in God alone protect us from the enemies who seek to destroy us? Of course it can! But unfortunately there are other Americans involved in this war, Americans who have placed their faith solely in force of arms; and many of us in our heart have a similar faith. This is only natural in time of war, and there would seem to be some justification for this in the example of Jesus, who when He wanted to drive the money-changers from the Temple resorted to force rather than to prayer alone.

The Bible is crowded with accounts of wars conducted in the name of God, wars against the enemies of mankind. Such wars can be justified only if they are inevitable. A Christian does not make war, but he defends himself with God's help against those who would make war upon him. He does this in sorrow. He uses no more force than is necessary; he tries to avoid hurting the innocent; when he captures prisoners, he treats them

as kindly as possible; he prays that the war may be won quickly and thus ended; he does not seek to punish the vanquished but to help them to regain a normal point of view.

This war in which, though Christians, we are now engaged is a war of defense. We can pray God to show us the way to end this conflict mercifully and speedily, and our faith will be promptly answered if it is genuine. In the meantime we must take up the whip, as did our Master.

Unity in the Field

For personal instruction in the spiritual principles set forth in Unity literature, attend your nearest Unity center. There you will find fellowship with other sincere students who are learning the practical application of these principles to human problems.

The Unity centers listed in the back of this magazine under "Unity Annual Conference Members and Licensed Teachers" offer a ministry of devotional services, healing and prosperity meetings, and class instruction in the Unity teaching. The leaders have been trained by Unity School and endeavor to provide a teaching and a ministry of the same Christ standard as that presented by Unity School. You and your friends will always receive a cordial welcome.

Then Came the Day

A TRUE STORY

BY CLAIRE COOPER

"I'M SORRY, Miss Wilson," Doctor Lewis said kindly, "but the State laboratory test of your sputum for tubercular germs confirms your symptoms. It shows positive."

No, not tuberculosis! Jane Wilson tried frantically to push the verdict from her mind, but it was useless. There could be no denial of that dry, hacking cough, that stubborn daily temperature, that exhausting fatigue from which she had suffered now for weeks.

With foreboding she thought, what shall I do? Where shall I go?

In answer to her unspoken questions the doctor continued: "You must give up your work at once. You must arrange for a complete rest in bed—six months if possible, three months at the least. You must get on a diet of milk and eggs mostly. Sanatorium treatment is of course the best, but you can be treated at your home. Where do your parents live?"

"In S——, California," Jane replied.

"Umph," the doctor rubbed his chin. "S—— is in the central part of the State and on the coast, is it not? And probably foggy?"

"Probably," Jane answered nervously. "I don't know, as I have never been there. My parents moved to S—— only recently."

"Well, fog is not good for sick lungs, but——"

"But," Jane interrupted, "home is the only place I have to go."

As she went out into the bright sunny September day Jane was clammy with fear. Months of rest in bed and special treatment meant money and lots of it—which she didn't have, nor did her parents. Yet without rest and special treatment there was only one answer. Jane shuddered. She was too young for that.

That night she wrote to her parents, telling them of the doctor's diagnosis and the State laboratory test. The next morning she resigned from her job to take effect in one week. She dreaded to hear from her parents, knowing what would be their worry and heartbreak at her condition. So on the fourth day, when she received the special-delivery air-mail letter from home she tore the envelope open with shaking fingers. She read:

"Dearest Daughter: We are so glad that you are coming home for a much-needed vacation. You will enjoy it. Dad and I have planned lots of nice trips and picnics. This valley is beautiful, a veritable garden spot. The high fogs keep the weather equable the whole year —never too hot, never too cold. Imagine that! Things grow for the whole twelve months abundantly. We can hardly wait for you to get here. Love. Mother and Dad."

Jane was astounded at the calm cheerfulness of the letter. No mention of her illness. Didn't they comprehend the terrible seriousness of it—what a sacrifice it all would mean? Nice trips! Picnics! She had told them the doctor advised six months in bed, complete rest, special diet.

Ten days later when Jane stepped off the train at S——, she was warmly greeted by her parents.

"Hello, Daughter." Her father held her close as he took her traveling case. "It's grand to see you."

"Now there'll be some life about the place," her mother added as she kissed Jane full on the mouth.

Full on the mouth! There was no fear of her then. Someway Jane had feared that unspoken fear of her by them more than most anything that could happen to her.

Arm in arm, the three of them walked to the family car. Solemn Sue, the little six-year-old miniature cocker spaniel, yipped a welcome, curled her little body excitedly as she walked precariously along the back of the seat; then stretched her head out of the window as far as she could, trying to reach Jane.

"Hello, Susie Q," Jane laughed, delighted at the obvious recognition on the part of the little dog. "Don't break your neck. You'll be seeing lots of me, as I'll be at home for quite a while evidently."

"Having Janey at home is something to crack a neck over, eh, Susie, old girl?" Mr. Wilson said as he gently pulled the little dog's long, curly ears. Opening the door, he said to Jane: "Daughter, will you drive? Drop me off at the office."

The wheel felt good to Jane's palms. The cool breeze from the ocean felt soothing to her lungs—someway breathing seemed easier. Or was it just her parents attitude that was lifting the pressing fear from her mind, making her forget for an instant?

When she stopped the car to let her father out, he winked at her and said: "I'll be home for dinner right on the dot. Mother has cooked about everything that her only chick is especially fond of."

That didn't sound much like a special diet of milk and eggs, the two dishes that always had to be camouflaged to make them palatable to her. Special diet? Mother always had cooked things Jane liked, regardless. She couldn't keep from joining Dad's teasing grin

directed at her mother for her "hovering, one-chick" attitude.

Later when Jane and her mother were in the homey living room, Jane stretched out full length in Dad's deep old chair, sipping a tall glass of cool milk with an egg whipped into it but all dolled up with vanilla and nutmeg and generously sweetened with dextrose, Mrs. Wilson said:

"Jane, when I got your letter I knew of only one thing to do. I sent it right on to Silent Unity. I put you in God's hands through their prayers and ours. Yesterday I received a letter and this card from them." She handed Jane a card. On it Jane saw the picture of a shepherd boy tending his sheep—its colors were cool green and white. She read: "I am the offspring of the living God. His love casts out all fear. He breathes into my lungs the breath of His life. This life flows freely through me, cleansing, nourishing, renewing, and restoring me. I am made whole in the name of Jesus Christ."

"Now," Mrs. Wilson continued, "thorough realization of those statements will be your treatment, your only one. Otherwise we will live our life as usual. This is your vacation. You will sleep late, as I have always insisted that you do when you are at home on a visit. You will eat plenty of the nourishing plain food that I have always prepared for you. We will drive over all of this lovely prosperous valley and enjoy looking at the hundreds of acres of growing lettuce, carrots, artichokes, celery, sugar beets, and all the beautiful flowers. Sounds interesting, doesn't it?"

"Sounds unbelievable at this time of the year," Jane smiled. It was the first smile without fear that she had smiled in many weeks.

"While I get dinner started, I want you just to lie there in Daddy's chair, relax fully, and memorize that affirmation. I want you to begin using it consciously at once. Speak the words aloud. Words become flesh, you know. As you read it breathe deeply and consciously of God's life. Know in your deepest feeling that His life is all healing. That is all you have to do. Forget everything else."

When her mother had gone to the kitchen Jane reread the card slowly and aloud. Sentence by sentence she analyzed it. "I am the offspring of the living God," always she had known that. "His love casts out all fear"—that too was easy to accept. If she were filled completely with love there would be no space for fear. "He breathes into my lungs the breath of His life"—that was a fact from the first breath she drew. "This life flows through me, cleansing, nourishing, renewing, and restoring me." If the first sentences were true, Jane thought, it followed that this one was also. "I am made whole in the name of Jesus Christ." Jesus Christ had healed all manner of diseases, the Father in Him doing the work. Was His arm shortened by time? That was a foolish question. Jesus had said, "Ask, and ye shall receive." The asking would be easy, but the believing would be difficult. Yet she knew that faith believing, must be her "works." Without it her healing would not come. The outcome hinged upon herself.

Spicy, familiar smells of food cooking wafted into the living room. Jane's appetite, flagging so long, began suddenly to respond to the enticing odors. For the first time in a long while she felt a real desire for food. Eating had become almost a hateful duty. She took her empty glass out into the bright, colorful kitchen. She

went to the stove, and lifted the lid of the Dutch oven. Peanut chops, browned, fricasseed! She peeped into the oven. Candied yams. Crusty rolls.

"Yum-yum," Jane said. "My, but it's great to be home, Mother."

"And it's even greater to have you home," her Mother answered.

Days came and went. On some of them Jane and her mother drove over the roads that divided the many cool, green fields of growing things. They talked of how the millions of frilled, curled heads of lettuce, the rows and rows of feathery-topped carrots, the acres of sturdy gray-green shrubs heavy with artichokes, all drew their life from the same great source of life that they themselves did. Jane linked the green of the growing, healthy vegetables to the cool green on the card that Silent Unity had sent to her; linked the white protecting fog hanging low in the hollows of the Gabilans with the white on it. She breathed deeply of the healing ocean breeze, realizing that it was the living breath of God.

On other days they lay and read for long relaxed hours on the warm white sands of the Carmel beach. Jane felt the pulse of the great sea vibrating through her whole being, renewing her body with its eternal strength.

On Sundays Mr. Wilson joined them, and they picnicked at Big Sur. Jane drew in deep draughts of the pungent odor of the centuries-old redwoods restoring her joy in their joy of just being. And when her mother brought the tender, juicy ears of corn roasted over the slow fire her Daddy had built and tended to just the right coals, Jane knew that never had the most favored of gods been served such delicious and nourishing food.

No mention was ever made of illness of any kind. Daily living was entirely normal. Jane asked health of God only once, but she believed His answer to her one asking was being granted every minute of the day and night. It was a new and interesting experience for her, to watch the sure unfolding of her expectations. First the hacking cough slackened, left; the fever grew less, departed; energy slowly but strongly returned. Then came the day—three months after her return home—of the final manifestation. Jane went to the doctor for a check-up and to submit a specimen of sputum for the State laboratory to examine. She went home with the utmost faith in the inevitable outcome. Back from the State laboratory it came. The specimen showed negative.

Jane and her parents gave all praise to God, the healer of all manner of diseases.

LULLABY

Whispering wind in the pine trees,
Twittering birds in their nest.
Shadowy silence and slumber,
Wrap me in stillness and rest.

Safe in Your arms, O my Father,
Tenderly clasped to Your breast.
Shadowy silence and slumber,
Wrap me in stillness and rest.

I shall wake happy tomorrow,
I shall sleep sheltered and blest.
Shadowy silence and slumber,
Wrap me in stillness and rest.

—ELIZABETH BARR HAAS

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CHRIST MEMORIAL

Demonstrate Faith in These Times

BY SUSAN SCOTT

ARE YOU upset by the news you hear on the radio? Are you one of those people who keep the radio tuned in for broadcast after broadcast, especially when adverse news is coming over the wires from the centers of conflict? After receiving the high lights, do you then hurry to get the newspaper and absorb the sensational details of the communiques? Do your nerves suffer in consequence?

A soldier home on leave listened to the radio for two days and then walked over and turned it off. "It is bad enough to be in this fight," he declared, "but it is ten times worse to have to listen to the news about it." There is a lot to what he said. We need a shield to protect us from the sensational waves of fear and discord that are spread about us by powerful loud-speakers. We need not dispose of our radio or cut ourselves off from what is going on about us, but we cannot afford to listen to disturbing news while our nerves become agitated unless we have the foresight to protect ourselves from the effect it will have upon us. There is only one way to do this, and it is to shield ourselves from fear by the peace of God, which passeth all understanding. In other words, seek the healing balm of silence in communion with God's presence within.

The first rule Jesus gave us regarding prayer is to leave the world with all its problems behind us and go into our closet and close the door. Only by withdrawing from all the world, from our relatives and from everyone about us, can we commune quietly with

God. In this exquisite silence we may then come to know the peace that Jesus sought upon the hilltops of Bethany; and from it we shall find strength to go about our duties and inspire others with confidence.

It is well known that when the first heavy blitz struck London, there was a wave of mental cases. A few tried to commit suicide. Gradually this impulse passed, and the people settled down to the knowledge that no matter how heavily it was bombed the big city of ten million people could come out of it in the morning and go about the work of reconstruction. Then medical experts noticed that cases of chronic neurosis were disappearing. The nerves of the nation were becoming adjusted to whatever might happen. Visitors to Britain spoke of the people as almost superhuman because they could take it on the chin and smile. Actually the normal person is endowed with a healthy mind as well as with something in his make-up that allows him to become adjusted to almost any condition.

Problems and trials are the inheritance of all erring people. But until we learn to remove the cause we may still find good in the way we meet and overcome them. From England comes another illustration of this: "We were all stiff-necked and unmindful of our neighbors," said one honest Englishwoman, "but when the blitz came, and as it hit one street after another, we all went out and helped one another. Instead of being just a lot of individuals with our own selfish interest uppermost in our mind, we became as one big family."

It is a sad thing that it requires peril and destruction to bring the human family closer together, but unfortunately that has been the story of the race in ages past. The lesson to learn from it is that we must build toward a future in which we can all work together lov-

ingly without the need of peril to wake us up to our heritage of Christian brotherhood. It is the province of the chosen few who see the light to do this. It cannot come quickly; we must grow in grace. But we can begin right now, when our influence upon others is so important. We can help break down the destructive forces of fear and build in their place the serene and steadfast confidence of the spiritually strong. To do this we must have a quiet mind and a heart so filled with faith and a sense of oneness with God that we know God can direct and comfort us in all situations.

Paul in his day faced many turbulent situations, but he said, "None of these things move me." That was not because he was indifferent or hard of heart. Quite the opposite: his heart burned with zeal for the people; but he stood upon a height of understanding far above the seething tumult of his day. He knew the sublime and simple method of going apart from it all and in communion with God receiving direction, inspiration.

We go apart and wait upon God in the silence and prayer that brings us peace, and there is another method by which we may find forgetfulness and happiness as we again face the duties of the day. That is serving others. The joy that comes from doing good daily to others can surmount almost any form of worry or apprehension.

It is in doing the kind act that we get closest to people and break down barriers of reserve. More have been won by kindness and thoughtfulness than by argument or persuasion. It is by our example and appearance before the world that we are judged. No one today need look around and say, "I wish I could be of some help in this national crisis, only there doesn't seem to be much that I can do."

There is much that each one of us can do in spreading the gospel of courage and good cheer and in backing it up by kindly actions. The call goes out like a challenge to Truth students everywhere. Never in our times have nations needed the prayers of the faithful more. We can pray for the triumph of good in the world, for the peace of God to fill the hearts of friend and foe alike, and for national unity, confidence, and understanding.

Life is made up of the great spiritual principles of harmony, peace, and Truth that exist now in God and are meant to exist also in man. If we hold fast to the principle of love in all our meditations and behold the good in man ever rising above that which is evil, we shall be reinforcing a powerful influence that can and will spread around the world to work toward a great and mighty peace on earth.

Keep the shield of faith burnished brightly. When fears are voiced around you repeat, "I will fear no evil; for thou art with me." When friends express alarm over the security of their or your loved ones, say to yourself, "God in the midst of them is mighty to heal, to save, and to bless." These precious thoughts are strong, and can lift us and our loved ones from the valley of the shadow of doubt to the sunlit heights of faith and confidence.

Jesus said, "Fear not . . . for it is your Father's good pleasure to give you the kingdom." All who have received enlightenment in Truth have indeed been given the keys to the great kingdom of spiritual discernment. They have a treasure beyond price, which must be guarded and enjoyed. Stand steadfast therefore in the days that are ahead. As we stand steadfast and unafraid we shall not only be happier ourselves but we

shall be an inspiration to others. We shall not only find peace and spiritual strength for our own protection but we shall be doing our country a great service. Courage is the first requisite of a good soldier. We can all be good soldiers on the home front. Service given with cheerfulness and a faith that begets peace in the midst of daily problems is our shield from the forces in the world that would drag us down. The strength we get from silent communion with God and constant prayer is the powerful force that can lift us up above all the discord of a warring world. And as we find peace in our own heart we become an inspiration to others round about us.

Victory Book Campaign

Because books play such an important part in keeping up the morale of the men and women in our country's service, the call for more and more books is heard on every hand. No doubt you have heard this call and are planning to share some of your Unity books in this way. If so, you can do any one of these three things: Send them direct to someone you know; take them to the USO office nearest to you, or mail them to

The Victory Book Campaign
Empire State Bldg.
New York, N. Y.

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The Growth of Prayer

THE NECESSITY OF FAITH AND UNDERSTANDING

BY ANN HANNAN

Part Two

THERE ARE certain qualities that must go into our prayer if it is to be effective; for we gain from prayer in proportion to what we give to it.

In prayer we must have faith. Without faith prayer is meaningless. Faith is the dynamic force that moves Mind into manifestation. Faith includes the inner perception of God's responsibility, spiritual vision, and a clear perception of the perfect creation. Faith is the steadfast beholding of reality in the face of opposite appearances. Faith is the soul's innate trust in its Creator.

According to Paul's definition, faith is "the assurance of *things* hoped for, a conviction of things not seen." Faith then is both a conviction in the mind and an assurance in the heart. Faith is intellectual, emotional, and spiritual. We must be consumed by faith. Conviction alone is intellectual faith based on reasoning, assurance alone is emotional faith, but the two working together become quickened and we have spiritual faith. Conviction is acceptance of Truth, belief in the law. Assurance is our feeling of trust in things spiritual, though we may not necessarily understand them. Conviction is the faith of a satisfied reason, the conclusion of an orderly logical process of mind. Assurance is the result of loving trust in God, a feeling of confidence within the heart. Conviction is the wise phase of faith, while assurance is the loving phase. Both

are necessary to the quickening of faith, for faith must be balanced to be spiritual.

Our faith must be intelligent. Do not try to change the law of cause and effect; learn to co-operate with it. We do not put our faith in the effect but in the cause. There is only one true cause, the first cause, Spirit, principle. We must have faith in Spirit and in its power working through us to accomplish the fulfillment of our desires. Faith is the power that connects the realm of Spirit with the realm of manifestation. Prayer is the vehicle of faith. We must learn to lean upon the Spirit. The Spirit abides within each one of us. It is the spark of perfection, of life, of love, of pure intelligence that is the cause of our being. Through faith we can abide in the Spirit.

Prayer is the means by which faith is put into activity. Faith is not enough. We must exercise our faith. Prayer is the exercise of faith. Use stimulates increase, while stagnation is death, the cessation of all activity.

To put our faith in appearances either favorable or unfavorable is to misplace it. We should put our faith in the eternal reality behind the appearance. Jesus said, "Judge not according to appearance, but judge righteous judgment." Judge not by the things your eyes see and your ears hear, and your senses report to you in various ways, but judge according to principle; know that the appearance is the effect, not the cause. If the effect we encounter is not what we desire, we do not struggle with it, we do not deal with it in any way. We put no faith in the appearance. We must start another, a better, a higher cause working and the effect will be replaced by a different one, an effect corresponding to the new cause that we have stimulated by our faith.

The appearance may or may not agree with Truth,

but it is not safe to put our faith in it, for the appearance is the result of the manifestation of an idea. We can only control the outer appearance through our thinking. Our thinking controls the manifestation. So we can see that our power lies in the control of our thinking. It is not intelligent to try to control a spent force. It cannot produce anything. What we need is a new idea, a strong idea, a perfect idea, to replace the faulty one that has been finding expression. We go to the realm of ideas for this, which is the realm of Spirit, the high consciousness of God within us. Through prayer, which is the agency of faith, we release this idea, and the faith within it brings it into manifestation.

Fear, which is the main cause of all our difficulties and failures, is but the lack of faith in the truth. Fear is an unreasoning, destructive emotion that impairs our ability and paralyzes our faculties. Fear is a negative thing, and it must be corrected by strong affirmations of faith. We make this correction first in the mind. When the mind is firmly convinced, the heart begins to feel it. This is the purpose of our prayer: to change the habits of the mind from material to spiritual ones, to judge from inner reality, from the perfect creation instead of the outer appearance.

Every statement of faith we make puts us that much closer to mastery. What the mind thinks persistently, the heart feels. We should not allow our emotions to run on undirected by the mind. We have the power to choose what we shall think and what we shall feel. We are not at the mercy of our emotions. By prayer we can banish fear and replace it with a firm productive faith.

Our faith must go further than the words of our prayers. Once we have set a prayer in motion, we must of necessity protect it with faith on every side. We

must keep our thought faithful to the idea we are trying to produce. We cannot have this new idea on its way to manifestation beset by the highwaymen of fear. We must keep the road well protected with thoughts of faith.

Through prayer we have invited a new condition in our life. We must welcome this new condition and expectantly prepare for it. If we expect a guest we prepare for the occasion. If there is no regular guest room, we move some of the family around so as to accommodate the guest. If it happens to be a very important guest, we do not mind disturbing the most important members of the family, nor are we deterred from our purpose by any grumbling. We continue the preparation with enthusiasm until we feel that everything in our power has been done to make the guest comfortable and happy. Under such circumstances the visit is always a success.

So it is with the new condition we have invited into our life through prayer. We must expect it and prepare for it. Where? Both within and without. We must prepare first in mind, in consciousness. Is there room for this new idea which we have invited? Do we have a regular guest room for new ideas? If this is our first acquaintance with scientific prayer, we probably do not. We must make room by moving out some of the old ideas that will not be congenial to the new ones. If it is love we are inviting into our life, we must let go of resentment, resistance, inharmony. If it is prosperity, we must let go of lack and poverty ideas and the idea of self-pity. There is always a place in consciousness that can be profitably cleared for the reception of new ideas. This watching our thoughts and eliminating the ones that do not fit in with the new idea we have invited

need not be a grim business but can be a sort of game.

Since we expect this new idea to become manifest in our life as well as to dwell in our mind, we should prepare for it in the outer in any way that seems reasonable. But the mental preparation should precede this. In this way we are sure to receive and enjoy the answer to our prayer.

It is the natural urge within all creation to seek the light. The flower lifts its face to the sun and grows according to the light it absorbs. We bask in the sunlight and our body receives the benefits from the sun's rays. Edison spent much of his life seeking a better system of artificial lighting so that all might see and enjoy and progress. So the human mind more or less persistently seeks the light of divine understanding.

Jesus said, "I am the light of the world." He was speaking of the light of spiritual understanding within Him, the Christ, the Spirit of God, from which comes all light. We can say with Jesus, "I am the light of my own world, for my world is lighted by my spiritual understanding."

In this understanding and its use lies our hope of salvation. What is salvation, and from what are we being saved? Eternal damnation and hell's fire? No, it is much closer than this. Salvation is the safe return to the Father, where we are secure against fear, frustration and failure, poverty, sickness, and even death. What are these but sin, error, mistaken concepts. They are certainly not Truth, not a part of the original divine creation, which was pronounced good. God did not create them, nor is there any principle to sustain them. So in our understanding of this Truth and its use the substance of our thought is saved from these things and we escape them.

To most of us hell seems too remote to frighten us into working for salvation. But who is there that does not want to be healthy, happy, prosperous, successful, and satisfied? This is salvation. Only in the consciousness of Truth are we safe from the shadow of lack, discontent, and restlessness. But as we grow in understanding our discontent develops into constructive desire for a definite form of good and our restlessness is turned into a driving energy directed toward the accomplishment of a purpose. Each day brings its satisfactions, for each day there is some measure of accomplishment, some increase in understanding.

We must put each bit of understanding to work for us immediately, for only in this way do we profit by it. Understanding of any subject is a working knowledge of it. An understanding of life is a knowledge of how to live satisfactorily. To understand life, we must understand Truth. An understanding of life is the result of an absorbing interest and a deep study of life, of its cause, its purpose, its ultimate goal.

We can only go so far mentally, but where the intellect reaches the limit of its capacity for understanding Spirit awaits the seeking soul. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

Only prayer can take us beyond the sacred portals within. Through strong desire and persistent, faithful prayer we unlock the door of spiritual understanding. In deep reflection we touch the hidden spring that opens the well of inspiration. Inspiration is understanding through grace, understanding for which no effort is required. It is an understanding that flashes through the mind because of the contact with Spirit. Inspiration is the Spirit's understanding through us.

Faith is like electricity. It is a great power that can be used to do many tasks for us, but in order to obtain its benefits, we must have an understanding of faith, a working knowledge of faith, a knowledge of how to use it. We cannot understand electricity completely, yet everyone of any experience knows how it works. So it is with faith. We do not fully understand it, but we can understand its use. In using electricity we must have an instrument of appliance through which it can move to do our work. We know that the same power that washes the clothes and sweeps the rugs and makes the toast also lights the house, but we use different appliances for these different tasks. This is also true of faith. Faith will give us light and love, prosperity and health and happiness; but it must move through the proper instrument to do the particular work.

This instrument is prayer. Just as the appliance is constructed according to the work it is to do, so our prayers must be worded to accomplish a particular purpose. A true understanding of life comes to us through our understanding and use of prayer, our working knowledge of prayer.

Jesus said, "If ye know these things, blessed are ye if ye do them." If we use our understanding and our faith, we produce results. Why do we occasionally meet people who have studied Truth for years, who have a thorough understanding of it that they can express freely to others, yet who do not show forth the benefits of Truth in their own life. These people do not put their understanding and faith to work for them. They are allowing their understanding to serve their ego taking satisfaction out of showing others how much they understand. To help stimulate another's understanding by an explanation of principle is good, and we

should be able to do so when called upon, but unless we can also live up to our understanding when the tests come we shall find that we are not very convincing.

Faith and understanding are necessary to all forms of prayer, but because of the need of changing the habits of the mind we shall start with affirmation. Affirmation is a practical form of prayer; we should all start with it and practice it faithfully and persistently. There are those who consider affirmation tiresome and uninteresting, and others who consider it childish to make statements that do not already appear to be true. But this is only because they have not sufficient faith and understanding.

This form of praying is a definite course of training for the mind, turning it from the negative to the positive, from the material to the spiritual. We have thought in certain ways for years, and they have become subconscious habits. It is only natural that it should take strong and persistent effort to erase the effects of these old habits. So we must not think that an affirmation repeated once or twice is going to change the habits of a lifetime. It has taken us a long time to make these habits. Breaking them is not a matter of time but a matter of effort, a matter of patience and persistence.

An affirmation is a firm positive declaration; not a request but a demand. We must be firm about our decision and firm about the demand. To affirm means to make firm in the mind. In affirming we agree with Truth in a certain given situation. We should not make an affirmation of our own until our understanding has expanded to the point where we realize the difference between a mere statement of fact and a statement of Truth. An affirmation, to be effective, must be a statement of Truth, and it must be backed by faith.

In dealing with any problem we first need light on how to approach it. We should first affirm our knowledge of how to pray correctly. We are often held back in the working out of our problems because we do not know how to pray about them. We should pray to know the Truth about them, the true solution of our problem. Most of us in facing a problem work the whole thing out in our mind alone and then tell God in prayer just what should be done about it. This is the difficult long way. There is a short way.

"In the light of understanding I know how to pray." We must demand light on the problem. It is only a problem because we cannot see the correct solution. When we know how to pray about it and are faithful in our prayer, it is worked out with surprising rapidity.

We should next pray for an increase in faith, for if we had had faith enough in Truth we should not have had the problem. Then we must put our faith and understanding to work on the problem. A firm and comprehensive affirmation of the Truth of the situation should be adopted and used persistently until this Truth has been established in consciousness. At this point, when we come to a realization of the Truth, the solution comes into manifestation. Remember that your faith should not be relaxed with the answer to your prayer. You must see God as the answer to every need.

The intelligent and continuous use of affirmation is a powerful means of putting your faith and understanding to work. As we continue steadfastly in prayer we create a firm, positive state of mind in which error and negation cannot gain a foothold; and our whole life takes an upward trend, as faith and understanding, hand in hand, lead the way to spiritual unfoldment.

(TO BE CONTINUED)

Sanctuary

BY ESTHER FRESHMAN

They that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.—ISAIAH

ONCE THERE was a traveler who had come a long way on foot. He was tired and hungry, he was bewildered as to his route, and his thoughts were in conflict. Night had come, a starless night; but even if there had been stars to guide him, he would not have been able to see them, so thick was the forest in which he found himself. At last when he felt that he could go no farther and his thoughts were cold with fear at spending the night in the dense thicket without comfort for his body, without peace for his soul, there suddenly loomed forth in the blackness a beautiful white building. It shone forth luminous against the dark night. The dazed traveler peered through the thick branches above him but could see no moon. He stared again in wonderment at the splendid white structure before him. It had a welcoming appearance, and with his last strength he pulled his cold, weary body nearer to it.

As the traveler came close, in the lovely light shining forth from the building he could see gardens neatly laid out, leafy trees stretched skyward; and there was a fine perfume of flowers in the air. He came to the great door of the building. In his heart he uttered a deep wish that was a prayer. Surely there would be kindness within this glorious palace, surely he would

be given shelter for the night. As he was about to lift the knocker the huge door swung open.

The traveler waited; no one was attending the door, but it stood open to him invitingly. He went in, the door closing quietly behind him. He was standing in a long hall graced with fine pictures on its walls and beautifully carved furniture attractively placed. To one side he saw a large dining room, a table spread with fine things to eat, steam still coming from some of the covered dishes. There were plates put out and silverware. Everything was prepared for guests. But there was no sign of host or hostess or guests anywhere about.

The traveler ventured a little farther. On the other side of the hall another room stood open. There was a fine bed in it, beautifully made, the covers pulled down awaiting a sleeper. A night robe was laid carefully out on a near-by chair; soft slippers stood waiting for tired feet. Still the traveler waited, hoping that soon the master of the house would appear and he could ask him for food and rest for the night. But no one came. As he lingered the traveler noticed a thin, leather-bound book on a near-by table. He walked over to it. Engraved in golden letters on its handsome cover was the word "Sanctuary." The hungry traveler opened the book and read:

"May you find sanctuary here and rest from all your weariness. Satisfy your hunger, find comfort for your tired body, and above all, partake of peace and a blessing for your disturbed soul."

Tears ran down the care-lined face of the wanderer. He went into the dining room and partook of a delicious and nourishing meal. Then exhausted for lack of sleep he found the inviting bed chamber again, and after he had cleansed himself he eased his body into

the comfortable bed and with a prayer of gratitude fell into a deep and satisfying slumber.

When he awakened in the morning, a breakfast tray stood temptingly on a table beside the bed. Birds were singing in the garden outside his window, the morning air was fresh and inspiring. His mind felt wonderfully clear. A deep sense of realization enveloped him. He knew now that he would be able to find his way. He stood silent, his heart singing a great song of prayer, of gratitude, to the one who had given him sanctuary, to the one who had fed and rested and brought peace and quiet unto him.

A fairy story, you say? Well, perhaps. At least a fabricated one, but with a great deal of truth in it. For by every roadway there is a sanctuary. Every moment is God-filled, and with God all is possible. Miracles as astounding as the one just related happen every moment. We experience them ourselves, sometimes so frequently that we do not realize just what beauty and wonder is blessing us. We read about them, we hear people speak about them.

Again I see a question coming into your eyes. The road today—you wish to ask—the road today, it is long and dark, it is bewildering, tragic, and where is the sanctuary on such a road as this?

I cannot disagree with you and say that the road is not long and dark, bewildering, tragic. It is a wearisome road, a difficult one to conquer. Yet down the path I see illuminated in its ethereal moonlight a beautiful edifice, its welcome sign out; and within there will be comfort and warmth and a blessing for all who are seeking.

To us in our human frailty doubts come to play their baffling, noisy game. In our weakness we tremble,

we question; but "they that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

Watch the day-by-day happenings and see how literally true this great poetic statement is. It thunders out its promise, its great tones give confidence, its words do not allow for fears, for doubts.

Every man has the right to sanctuary. No matter what may be overwhelming you there is respite. From every trial there is surcease. For every weariness there is rest.

In God we find our sanctuary. In Him we find our rest. In Him we find promise and comfort and peace. He is available to everyone. He is always accessible. His strength is ever sufficient. He is the source of strength; and because the streams of our own being are fed by this great divine source we have within us the utmost of all those important qualities that make for splendid living no matter what road we travel, no matter what be the mood of the day or the night or the season, regardless of sunshine or rain. Let not the stream of your existence be stifled by some small doubt, let it flow forth confidently, clearly, a refreshing, inspiring stream, worthy of its source.

No one is denying the chaotic state in which the world finds itself today. But we must not falter at the side of the road and moan. Within us for the seeking is great power, a magnitude of power, that can knit together the values that are essential and bring them into the foreground once more. There is a great work of construction to be accomplished. There is much teaching to be done. There is much love to be given to a world that is hungry for its warmth.

This is hardly the moment to sit down bewildered and cry out at our fate. The momentary bleakness is not our fate anyway. This is the time for us to gather together the great spiritual resources within us and to go forth, forging ahead, always ahead, no matter how slow we may seem to be moving. This is the moment to be as strong as possible, the time to seek the counsel and comradeship of God, who is ever ready to aid and comfort.

There is always within us a place of peace, of rest, a place where we can receive renewed vigor and strength to accomplish our all-important mission. We need never fear depletion, for with faith in God we are always aware of His promise. No matter what is demanded of us in these times we shall have available that inner force which is necessary to take us through to achievement. Our darkness will carry its own beautiful light; it will bring to our ears the melodious songs of the peace we would attain. Our days filled with tasks willingly performed will carry the caress of the warm sunlight or the invigorating refreshment of the rain, for in the sanctuary of our heart there will be a perpetual warmth and the peace, which will cast its light on into eternity.

You Help Someone You Know

When You Give to the

U S O

The Power of the Word

BY L. STEVENS HATFIELD

ALL TRUTH STUDENTS know that thought has power to create. We are likewise coming into the knowledge that every word we speak has power to create.

Knowing the power of thought, we resolve to think only that which is true and good. Each day we take time to go into the silence and declare that all things work together for good to them that love God. We deny evil and affirm good. But the minute we enter again into the workaday world we move away from the Christ and join forces with man in the never-ending negative chatter about discordant things.

Right thinking has been called the first "living stone" in our structure of a successful life, and right speaking is assuredly the second stone. Just as thought is the connecting link between God and man so the spoken word is the connecting link between man and his world. Our thoughts are our own. No one can know them but ourselves; but as soon as they are spoken, as soon as they become words, they belong to the world. They become the property of anyone who hears them. All of their mighty power is cast outward to heal or to wound, to criticize or to praise. We may try to recall our words and say that we did not mean them, but their sound, sweet or harsh, is still in the air. They remain alive forever in the ethers into which we have released them.

A word begins to live as soon as it is spoken. Realizing this, we should not just babble forth whatever

careless utterance comes to us. We should stand guard forever over our tongue. I have wished so often that every Truth student, myself included, could carry about some sort of recording instrument for just one day so that at the close of the day all the words that he had spoken could be heard again by us. I fancy we should all be shocked into a most rapid and decided change in our habits of speech.

Not realizing the power of words most of us speak what we impulsively think. Last evening I walked about the streets, ate my supper in a cafe, and mingled with as many people as I could just listening to their words, and these are some of the expressions I heard:

"I was so mad I could have murdered him." "Mary is the most two-faced girl I know; she even lies to herself." "The child is a brat, and he always will be." "I know I'll have a headache if I eat this piece of pie." "I'll be there around seven if the car doesn't break down." "I took out a life insurance policy this afternoon, and I expect to be killed before I get home."

And so on and on. Had any one of these people understood the power of the word, do you think they would have given voice to such negative expressions? I doubt it. Yet every hour of every day we use these same expressions unthinkingly, thus building them into our life until they become a part of our very being, and then we wonder why Truth doesn't work for us in the way that we think it should!

Everywhere about us, surrounding us, penetrating and interpenetrating our very being, is a substance that is highly sensitive to our every thought. We are constantly molding it into form by every thought we think by every word we speak. Surely it behooves us to think only the thoughts we want to see manifested in our

life, to speak only the words we want brought forth in Spirit and in Truth. Solomon voiced this when he said,

"Whoso keepeth his mouth and his tongue
Keepeth his soul from troubles."

Jesus emphasized this truth when He said, "Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth, this defileth the man." We have all heard it said of an unthinking person that every time he opens his mouth he puts his foot in it.

There is a great deal of truth in the old saying "Silence is golden." Doubtless silence has been compared to gold because both are so rare. Of course it is necessary for us all to speak. Some of the most tiresome people I know are those who never have anything to say. But when we do speak, let us remember that it is the wise man who thinks before he speaks.

Learn to think clearly by putting aside the worry and excitement that cause you to speak too hurriedly and intolerantly. Quiet thinking has its source in divine wisdom. Think often of God as saying to you, "Be still, and know that I am God." All through the day you have the opportunity to speak the word of God, the word of faith and love and courage. You will hear enough words of fear and hate and timidity coming from all sides. Don't encourage them even by silent agreement. Remember that the word of God is in your mouth. Speak it and add your share to the courage and faith and kindness of which the world is so badly in need. Declare often, "I am one with love, harmony, and Truth; therefore my words are loving, harmonious, and true."

We owe it to God to think kindly and to speak kindly to and of His children. Our kind words have

power to help them to a higher consciousness. Very often a kind word is magical in its action. One who is virtually asleep to his powers and possibilities is often aroused to a realization of the capacities of his higher self by another's kind words or deeds. The constructive thought or word has power to build, to exalt, to bless. I believe it is a Chinese proverb that says, "We have two ears and two eyes and but one tongue, in order that we may see and hear twice as much as we speak."

James says, "Let every man be swift to hear, slow to speak." In Proverbs we read, "Death and life are in the power of the tongue."

Ella Wheeler Wilcox puts it aptly thus:

"Words are great forces in the realm of life.
Be careful of their use. Who talks of hate,
Of poverty, of sickness, but sets rife
These very elements to mar his fate.

"When love, health, happiness, and plenty hear
Their names repeated over day by day,
They wing their way like answering fairies near,
Then nestle down within our homes to stay."

Be Still

Be still and know that I am God.
My life is in each living thing;
My voice is in the rushing wind
And in the song the wild birds sing.

My strength is in the quiet hills:
Lift up your eyes and from their peace
Learn faith. So long as Earth shall last
My loving care will never cease.

—Ann Buell Stark

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 10, September 5, 1943

UNITY SUBJECT—*Abiding in Divine Law.*

INTERNATIONAL SUBJECT—*Israel Called to Be a Holy People.*—Lev. 19:1-4, 11-18, 32-34.

1. And Jehovah spake unto Moses, saying,
2. Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy; for I Jehovah your God am holy.
3. Ye shall fear every man his mother, and his father; and ye shall keep my sabbaths: I am Jehovah your God.
4. Turn ye not unto idols, nor make to yourselves molten gods: I am Jehovah your God.

11. Ye shall not steal; neither shall ye deal falsely, nor lie one to another.
12. And ye shall not swear by my name falsely, and profane the name of thy God: I am Jehovah.
13. Thou shalt not oppress thy neighbor, nor rob him: the wages of a hired servant shall not abide with thee all night until the morning.
14. Thou shalt not curse the deaf, nor put a stumbling-block before the blind; but thou shalt fear thy God: I am Jehovah.
15. Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty; but in righteousness shalt thou judge thy neighbor.

16. Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbor: I am Jehovah.

17. Thou shalt not hate thy brother in thy heart: thou shalt surely rebuke thy neighbor, and not bear sin because of him.

18. Thou shalt not take vengeance, nor bear any grudge against the children of thy people; but thou shalt love thy neighbor as thyself: I am Jehovah.

32. Thou shalt rise up before the hoary head, and honor the face of the old man, and thou shalt fear thy God: I am Jehovah.

33. And if a stranger sojourn with thee in your land, ye shall not do him wrong.

34. The stranger that sojourneth with you shall be unto you as the home-born among you, and thou shalt love him as thyself; for ye were sojourners in the land of Egypt: I am Jehovah your God.

GOLDEN TEXT—*Ye shall be holy; for I am holy.* —I Pet. 1:16.

SILENT PRAYER—*We shall be as God the Father, knowing the good.*

The first intimation that man is to be as a God comes to us, strangely enough, from the mouth of the serpent in the story of the Garden of Eden. The serpent said, "Ye shall be as God, knowing good and evil." God is there represented as the all-wise parent, seen from the immature viewpoint of the child, as one who knows both good and evil. The knowledge of both good and evil is held as a lure before the eyes, as something greatly to be desired even at the price of disobedience.

The most dangerous form of falsity is that which is based on Truth but which perverts Truth. It is true that we shall be as God, for we are sprung from God and

our true nature is divine. It is not true that to be God-like we must know, that is, experience, both good and evil; for to experience evil is to be un-Godlike. To be holy as God is holy is to enter only into experience of the good and know evil only so far as that is necessary to distinguish it from good. Evil is absence from consciousness of the good. Properly speaking, God knows good from evil, not good and evil.

Holiness or wholeness consists in a certain attitude toward life, which is expressed in multiple forms. Superior experience commands our wholesome respect. Children should respect parents for this reason, and express their respect by obedience.

As we keep the Sabbath we give our physical and mental natures a chance to recuperate for further useful activity. We obey the command to "be still, and know." A certain amount of relaxation is necessary to our all-round well-being, and we keep hale, whole, or holy by obeying the law of our threefold constitution. The Sabbath may be the first day, the seventh, or any day between these two, according to our conviction as to what is right and fitting; but rest, peace, and meditation we must have if we are to develop the best that is in us.

Idolatry is worship of something less than the highest that we can conceive of, whether that be wealth, power, influence over others, or even material beauty. The highest conception of the mind and heart is the Spirit of truth, and this should be our God. When it is, we live honestly, expressing the truth by word and act. We say yes or no, having no need of more emphatic terms for our opinions.

In the social realm charitableness and integrity, not oppression and robbery, are the expression of complete

goodness, and sympathy for those who have no visible reserve on which to draw for their daily needs will not let us forget our obligations to be prompt, just, and liberal in our dealings with them.

Compassion moves those who keep the divine law silently to declare freedom for the handicapped, and see them as perfect sons of the Father. Right judgment covers impartiality and impersonality, both of which are spiritual principles. No one should be favored through sympathy for his poverty, and no one should be honored merely because he is a person of influence or power. Under the divine law all are equal, and just judgment recognizes and proclaims this truth.

Personality gives rise to talebearing, a thing completely outside the pale of the divine. The urge to express what we know must be under law and under control before we can be trusted or can trust ourselves to express only what is good, just, and allowable.

We do well to remember that we have the power to keep the divine law of wholeness in all its aspects. The I AM is our link with divine power. "I am Jehovah." Through the right use of this power we can love our neighbor as ourselves. We are not forbidden to love ourselves, because this is the first law of survival. If we did not love life we would not do the thousand tasks that are necessary to its continuance. Since we love it in ourselves enough to give it full scope, we should love it in others with the same whole-souled devotion, whether these others are our kinsfolk or "strangers." The standard remains the perfect expression of the good through the I AM. "I am Jehovah your God."

QUESTIONS

1. What must be experience in order to obey the command "Ye shall be holy"?

2. In what does holiness consist?
3. How do we keep the Sabbath in spirit and in truth?
4. How can we of today avoid falling into idolatry?
5. What part do charitableness, compassion, integrity, and love of others play in our keeping of the divine law?

Lesson 11, September 12, 1943

UNITY SUBJECT—*Guidance.*

INTERNATIONAL SUBJECT—*Israel Marches toward Canaan.*—Num. 10:11, 12, 29-36.

11. And it came to pass in the second year, in the second month, on the twentieth day of the month, that the cloud was taken up from over the tabernacle of the testimony.

12. And the children of Israel set forward according to their journeys out of the wilderness of Sinai; and the cloud abode in the wilderness of Paran.

29. And Moses said unto Hobab, the son of Reuel the Midianite, Moses' father-in-law, We are journeying unto the place of which Jehovah said, I will give it you: come thou with us, and we will do thee good; for Jehovah hath spoken good concerning Israel.

30. And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

31. And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou shalt be to us instead of eyes.

32. And it shall be, if thou go with us, yea, it shall be, that what good soever Jehovah shall do unto us, the same will we do unto thee.

33. And they set forward from the mount of Jehovah three days' journey; and the ark of the covenant of Jehovah went before them three days' journey, to seek out a resting-place for them.

34. And the cloud of Jehovah was over them by day, when they set forward from the camp.

35. And it came to pass, when the ark set forward, that

Moses said, Rise up, O Jehovah, and let thine enemies be scattered; and let them that hate thee flee before thee.

36. And when it rested, he said, Return, O Jehovah, unto the ten thousands of the thousands of Israel.

GOLDEN TEXT—*Come thou with us, and we will do thee good.*—Num. 10:29.

SILENT PRAYER—*As I do good to others I realize a like harvest in myself.*

Since the good is infinite no one can impoverish himself by doing good to others. Instead he enriches himself in either the outer or the inner realm of life, if not in both.

Guidance brings good into manifestation, or rather starts it on its way into manifestation. It is good to be assured that in times of uncertainty we can look to divine love and wisdom for unfailing guidance under law. It is good to realize that we can also be guided by persons who are familiar with the ground over which we must pass. The former is the inner guidance of conviction that comes with conscious communion with God: the pillar of fire by night that lights up the direction for our thoughts and feelings to take; the pillar of cloud by day that furnishes us the protection of contrast against the overconfidence of personal wisdom and self-opinionatedness. The latter is the guidance of experience, exemplified by the trail that has been broken by someone before us who reached the goal for which we are trying. Rightly viewed, both forms of guidance are divine. Isaiah's prophecy "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it; when ye turn to the right hand, and when ye turn to the left" forecasts a time when history and experience are to come into their own as reliable guides to action. Al-

though ordained by God as Supreme Being, history and experience are man-made and are profitable guides for man's use. Those who know history and who take into consideration the slow "process of the suns" know that, given similar conditions and approximately similar motives, men today will act as men of other times acted. Human nature changes so slowly as to seem stationary.

Not all are familiar with the broad outlines of history, and those who lack such familiarity are shut off from this external form of guidance. Many also lack immediate experience and are unacquainted with any whose experience would prove helpful to them in solving their problems. No one however need be without inner guidance, without the experience of the inner life of consciousness of the Christ that illumines the pathway ahead no matter what its grade or surface condition.

With full understanding of a subject we lose our awareness of the problem. It is no longer a problem when we understand it. It may remain a job to be done, but its baffling element is gone and we can set about our task with intelligent promptitude. Everyone would like to have Hobab go with him on his journey from sense to spiritual consciousness, for Hobab (meaning "beloved" or "cherished") represents love of understanding. When we have this love we have enough to go on with, namely a sure knowledge of the ground to be covered, which we can gain from no external source. "Love never faileth," and love and wisdom or love of understanding is the perfect union of spiritual qualities.

In the depths of our being each of us has an original spark of divinity. This is the Ark of the Covenant, an agreement of the Father with the son that he shall inherit all that the Father has. "All things whatsoever the

Father hath are mine." This assurance of our triumph through the Christ Spirit goes before us, and we follow its lead with the peace of mind that comes from treading on solid ground. Or it abides and we rest in it with equal confidence and freedom from uneasiness. In the Christ Spirit we are in our right element, and our lead is sure.

QUESTIONS

1. What forms of guidance are easily recognizable by us?
2. What form is universally available?
3. What faculty helps us most in solving our problems?
4. What in us is represented by the Ark of the Covenant?
5. To what Spirit does love of understanding lead?

Lesson 12, September 19, 1943

UNITY SUBJECT—*Humility or Presumption.*

INTERNATIONAL SUBJECT—*The Sin of Moses and Aaron.*—Num. 20:1-13, 27, 28.

1. And the children of Israel, even the whole congregation, came into the wilderness of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there.

2. And there was no water for the congregation: and they assembled themselves together against Moses and against Aaron.

3. And the people strove with Moses, and spake, saying, Would that we had died when our brethren died before Jehovah!

4. And why have ye brought the assembly of Jehovah into this wilderness, that we should die there, we and our beasts?

5. And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of

seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink.

6. And Moses and Aaron went from the presence of the assembly unto the door of the tent of meeting, and fell upon their faces: and the glory of Jehovah appeared unto them.

7. And Jehovah spake unto Moses, saying,

8. Take the rod, and assemble the congregation, thou, and Aaron thy brother, and speak ye unto the rock before their eyes, that it give forth its water; and thou shalt bring forth to them water out of the rock; so thou shalt give the congregation and their cattle drink.

9. And Moses took the rod from before Jehovah, as he commanded him.

10. And Moses and Aaron gathered the assembly together before the rock, and he said unto them, Hear now, ye rebels; shall we bring you forth water out of this rock?

11. And Moses lifted up his hand, and smote the rock with his rod twice: and water came forth abundantly, and the congregation drank, and their cattle.

12. And Jehovah said unto Moses and Aaron, Because ye believed not in me, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this assembly into the land which I have given them.

13. These are the waters of Meribah; because the children of Israel strove with Jehovah, and he was sanctified in them.

27. And Moses did as Jehovah commanded: and they went up into mount Hor in the sight of all the congregation.

28. And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there on the top of the mount: and Moses and Eleazar came down from the mount.

GOLDEN TEXT—*Be ye angry, and sin not.*—Eph. 4:26.

SILENT PRAYER—*I am meek and lowly in heart.*

Beginnings and endings have an interest that intervening periods lack. A beginning is made

usually in high hope and anticipation of the good that is sought. An ending is either the fulfillment of earlier hope in whole or in part or it is the frustration of that hope, with consequent depression of spirits amounting sometimes to despair. Intensified feeling in each case makes beginnings and endings memorable. This may explain the Pentateuch's ignoring of all the forty years of wandering in the wilderness except the first two years and the year before the entrance into Canaan. Thirty-odd years are passed over in total silence as far as the Bible record is concerned.

Twice the Children of Israel "abode in Kadesh": first, in the second year of their wandering in the wilderness, while the spies sent by Moses carried out their mission and returned to make their report; and again near the close of the forty-year period, when the people had developed courage to go forward instead of asking to return to Egypt.

Kadesh (clean, pure, bright, holy, sacred) represents the inherently ideal state that exists in the depths of the consciousness of every individual. As the conscious thoughts come into the light of this portion of mind they are measured up according to our highest ideals, and a "judgment" or adjustment takes place. The personal, which falls short of the perfect law, is revealed to us, and a further cleansing of consciousness is set in motion.

When this regenerative work is begun the bitter, rebellious desires of sense (represented by Miriam) die out. Miriam died in Kadesh. She represents the soul or feminine side of the love faculty that is active in us but that has to be touched by redeeming power before it can be free. Other faculties besides misdirected love may inspire bitterness and rebelliousness as well as presump-

tion in the heart. When they lacked food or water the Children of Israel always blamed Moses.

On their second sojourn in Kadesh there was no water. Instead of joining Moses and Aaron in prayer for water they "assembled themselves together against Moses and against Aaron" to make complaints. Religious faith may degenerate into carping criticism of God when it is made to serve the need of self-preservation. The urge toward self-preservation enslaves all the higher qualities to which it attaches itself. After forty years away from Egypt the Children of Israel remained slaves at heart, presuming to attack their leader Moses as though they were his equals or superiors in enlightened faith.

In meekness Moses symbolizes the divine law, which has no need to assert itself since it works through its own exhaustless vitality. Waited upon by an assembly of faultfinders, Moses took their complaints straight to Jehovah. After forty years of meeting negation at their hands however the leader finally lost his temper and called the complainers "rebels." Then he went further and presumed upon his union with divine power to ask them, "Shall we bring you forth water out of this rock?" By so doing he imputed power to himself and Aaron instead of God.

Aaron (illumined; enlightener) represents the ruling power of the intellectual consciousness. This in turn is under the control of the higher understanding of divine law that is represented by Moses. If after we learn to use the divine law in supplying our needs we fail to observe it with respect to those faculties and forces of our being which are not yet fully enlightened (the Children of Israel), we fall short of wholehearted keeping of the law and cannot enter into the conscious-

ness of full spiritual truth. "Because ye believed not in me, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this assembly into the land which I have given them."

QUESTIONS

1. What is the meaning of the name "Kadesh" in reference to the individual consciousness?
2. What represents the rebellious desires of sense that embitter the soul and restrict individual freedom?
3. How may religious faith degenerate into presumption?
4. How did Moses, the meekest of men, fall victim to presumption?
5. Did he fail in faith by reason of this shortcoming?

Lesson 13, September 26, 1943

UNITY SUBJECT—*Effects of Controlling Thought.*

INTERNATIONAL SUBJECT—*Abiding Values from Israel's History.*—Deut. 11:13-25.

13. And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love Jehovah your God, and to serve him with all your heart and with all your soul,

14. That I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy grain, and thy new wine, and thine oil.

15. And I will give grass in thy fields for thy cattle, and thou shalt eat and be full.

16. Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them;

17. And the anger of Jehovah be kindled against you, and he shut up the heavens, so that there shall be no rain, and the land shall not yield its fruit; and ye perish quickly from off the good land which Jehovah giveth you.

18. Therefore shall ye lay up these my words in your heart and in your soul; and ye shall bind them for a sign

upon your hand, and they shall be for frontlets between your eyes.

19. And ye shall teach them your children, talking of them, when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

20. And thou shalt write them upon the door-posts of thy house, and upon thy gates;

21. That your days may be multiplied, and the days of your children, in the land which Jehovah sware unto your fathers to give them, as the days of the heavens above the earth.

22. For if ye shall diligently keep all this commandment which I command you, to do it, to love Jehovah your God, to walk in all his ways, and to cleave unto him;

23. Then will Jehovah drive out all these nations from before you, and ye shall dispossess nations greater and mightier than yourselves.

24. Every place whereon the sole of your foot shall tread shall be yours: from the wilderness, and Lebanon, from the river, the river Euphrates, even unto the hinder sea shall be your border.

25. There shall no man be able to stand before you: Jehovah your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath spoken unto you.

GOLDEN TEXT—

Righteousness exalteth a nation;
But sin is a reproach to any people.
—Prov. 14:34.

SILENT PRAYER—*I fix my thought on what is right and true and work to be as I think each day.*

Many mechanical devices for influencing the weather have been tried out in modern times with indifferent results. The theory that the firing of heavy rounds of gunpowder causes the formation of clouds and the falling of rain is a persistent example of man's faith in the control of natural phenomena by external

methods. Generally overlooked is one of the oldest means of influencing the weather, namely the control of thought in consonance with divine law.

Not that the rule is easily followed, for it requires complete absorption and devotion to one cause, that of Truth. It is only as we keep our thoughts steadfastly centered on God and as we are able to love God, keep the commandments, and serve God with all our heart and all our soul, that the rains come seasonably and crops are assured. Thought control insures crop control and weather control. It sounds as simple as the rule of three, but the keeping of the law is not simple. It requires the highest measure of devotion and continual conscious thought of the overruling Spirit of good, to keep oneself and one's environment within the circumference of spiritual consciousness.

Not only is thought control an undertaking within the operation of the divine law; it is the outworking of that law. We have power to control our environment, our temporal affairs, and all that concerns us on condition that we first control our thoughts. That is the first fundamental as well as the last. When the law is fulfilled in our affairs because of our faithfulness in expressing it, prosperity is our portion in the material realm. The gain, the oil, the new wine, grass in the fields for the cattle, all are provided without fail. We have no material lack.

At this point is a danger to be guarded against. We must not relax the self-watch because of temporary well-being. Idolatry did not go out of fashion in olden times; it subsists today. When we set our heart on a thing to the extent of giving it all our thought and attention, striving and straining, we make it our god. It may take any one of a hundred forms, some of which

are good. None may be inherently evil, but as ends or goals of human devotion and endeavor all are forms of idols. By taking our mind off the main thing that matters in life they divide our allegiance to it, and we become somewhat less than wholly devoted to Truth.

How to give mind and heart wholly to Truth and right may appear to be a problem, but it is so only for those who have already allowed other things to creep in and usurp first place in their thoughts. Some do not care whether a given course of action is right or not, strictly speaking, provided that it serves their immediate ends. The main subject must not be allowed to drop from mind no matter how great the demands made on thought by lesser things may be. "Ye shall diligently keep all this commandment which I command you, to do it, to love Jehovah your God, to walk in all his ways, and to cleave unto him." We may put Truth in the place of Jehovah if we wish.

Regardless of its object complete devotion works miracles in nations as in individuals. We are now witnessing what it can do to nations that reject God. An equal measure of devotion on our part to a worthy ideal will bring us world peace, international good will, material plenty, and world-wide spiritual good.

QUESTIONS

1. What is one of the oldest known methods of influencing the weather?
2. What are the requirements of successful thought control?
3. What are some other effects of thought control in the material realm?
4. Given material success, what do we need to watch closely?
5. How can we as individuals and as nations bring in the reign of Truth and right?

The Greatness of God

By E. Guy Talbott

Who can measure the power of Omnipotence,
Or fathom the mind of the Maker of worlds,
Whose omniscience includes all that is
Or ever was or ever yet shall be?
Who can span the limits of Omnipresence,
The beginning and the ending of the universe?

Is God too high for the mind of man to reach?
Is His knowledge beyond human understanding,
And His presence hidden from our mortal eyes?
Are we condemned to seek yet never find
The secret springs of ultimate reality—
Forever bound in our earthly house of clay?

No! God is not far from any one of us;
For in Him we live and move and have our being.
If we seek Him we shall find His dwelling place,
Not in some far-off realm but in our heart.
There we shall learn that we are one with Him
Who is omnipotent, omnipresent, and omniscient.

Silent UNITY

I am in conscious contact with the Christ mind, and I am divinely guided.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo. Cable address: Unity, Kansas City.

Give your full name and address

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

IT IS WITH joy and gladness that I now write you to tell you I am well and you may discontinue your prayers about the trouble that I had. I have no more gallstones. I can do all my work, my washing and ironing even. I thank you for your great help, and I am praying for God's blessing upon you.—*Mrs. H. B., Texas.*

I WROTE TO you requesting prayers. I had been informed by a physician that I had several fibroid tumors in my womb, and because of this condition I would doubtless have to have a major operation within a few years and I could scarcely hope ever to become pregnant. You know that later I did give birth to a healthy normal child by a Caesarian operation; and only recently, after an examination of the pelvis, I was informed that the fibroid tumors have completely disappeared.—*Mrs. M. J. M., Iowa.*

ONCE AGAIN I am writing to give thanks and express my sincere appreciation for your help. It certainly is wonderful to know that you are always there helping us to receive God's protection and help.

Some little time ago my mother asked for help for

me, as I had had a severe chest cold for nearly six weeks and could not seem to get rid of it. I did not ask for your help myself, as I knew that you have been continually keeping me in your file since my joining the service. However the relief came very quickly and the cold cleared up in no time at all.

In my work and associations around barracks I have proof continually of your wonderful help. Sometimes my problems seem very small and again they seem large. But since I know that God is my help and that you are "back" of me, things come out all right.

Many, many thanks for your little booklets, which have come to both myself and Mother in answer to our requests for assistance. They are priceless gems which bring no end of good.

I shall write again soon, and in the meantime I know you are still working with me for protection, harmony, and peace.—*H. F. B., Canada.*

I AM HAPPY to inform you that your letter and prayer, *"By the power and authority of the Lord Jesus Christ, I am made free and whole,"* have been instrumental in curing cancer of the larynx. I am now clear of the trouble and my voice is coming back to normal. Thanks for your prayers, and please accept inclosed as a free-will offering to help in your excellent work.—*T. T. A., Rhode Island.*

I WROTE to you for prayers a short time ago for the healing of a very stubborn case of sinus trouble. I am glad to report that I am entirely well and that you may take my name out of the prayer room. I sent my letter air-mail, special delivery, and I knew on a Sunday afternoon just when you received it. I felt your thoughts so strongly and it seemed almost as if someone were tell-

ing me that all would be well now. My healing started immediately, and in a week it was all cleared up. I think this is remarkable, because I had suffered for a month and gone to the doctors twice a week, and until you prayed for me there was no sign of relief. God bless your wonderful work. I am ever grateful for your wonderful help. I am inclosing another contribution to help the work along.—*Mrs. F. M. S., Washington.*

Filled with Plenty

MY PROGRESS in my new work has been quite wonderful. I have performed duties that I would have considered it almost impossible to do a year ago. I have kept the thought foremost in my mind that this is God's work, that He is helping me to do really well, so that I may be able to work out of the desperate financial condition that I have faced over a period of years.

My bills are slowly dwindling, and I am paying all living expenses at home. I am sure that my health is also quite a lot better.—*Mrs. M. B., Wisconsin.*

I AM SO happy to tell you of my husband's success in his new position. It has far exceeded our expectations, and best of all, it has increased my husband's faith. I know his whole attitude is changed and reflects in everything about him. Needless to say, I am very thankful, and I know your prayers, with mine, have been very powerful in accomplishing this.—*Mrs. H. A. C., Michigan.*

IN THANKING Silent Unity for helping me in prayer, I do feel that I am always inclosed in your prayers. In my last letter I referred to the vacancy in my house.

Now, thank the Lord, I have my rooms rented to a nice family. Unity gives me so much help by its uplifting way of helping me to understand.—*Mrs. C. K., New York.*

He Shall Have Abundance

I HAVE HAD a wonderful demonstration. Several years ago when I asked for prayers and a bank from Unity, I was alone with my son and was about to lose the furniture I had borrowed on. I couldn't find any kind of a position. When I started reading UNITY, I almost forgot my circumstances, I was so interested in the reading. One day a position was offered me without any effort on my part. The salary was more than I had ever dreamed of. I know it all came from your prayers.—*F. B. G., California.*

INCLOSED you will find a post-office money order for three dollars saved in my prosperity bank. Please use this money to send Unity literature to people in some war-torn country where it is difficult to secure Unity literature.

While using this prosperity bank I have made two demonstrations. Early one morning while on the way to the bus stop I lost the button that admits me to the plant where I work. That morning I made unusually good connections, reaching the plant early enough to secure a temporary button and still check in on time. As soon as I discovered the loss of my button I immediately started using my knowledge of Unity. I held the thought that God was taking care of my button, that it was in the street near our home. Later in the morning I called my father. He looked in the street and found my button in less than half a minute. (The loss

of this button would have meant a fee of five dollars for another one.)

One day lately I was in a department store shopping. When I started to leave I discovered I had lost my jacket. Again I applied the Unity teachings. I went back to a counter where I had put down my lunch kit, and there my jacket was lying on a stack of clothing. —*E. L., Texas.*

I AM WRITING this letter to let you know how much I have been blessed since you sent me the prosperity bank. I have been able to pay off one bill that had long been unpaid. My husband has a new job, which is paying him much more money, and now we are very happy. I have asked the Lord to make a way for us to pay off a bill that we have owed very long, and He is making the way for us. We are thanking God every day, and we thank Him for Unity and the prayers.—*M. E., Indiana.*

I HAVE BEEN using the prosperity bank for over a year and find it works wonders for us. I also take several magazines, and have sent some to friends who find them very helpful. My health and duties have been helped, thanks to God and to Unity. I remain a faithful reader of Unity.—*Mrs. G. K., Massachusetts.*

Search the Scriptures

MAY I EXPRESS my sincere and heartfelt thanks and appreciation for this correspondence course. I feel I have gained rapidly in spiritual understanding since taking these lessons. And of course as one deepens in spiritual understanding so does one manifest more fully on the earthly plane. I am indeed grateful for these many blessings.—*A. W., California.*

My lessons mean more to me each day, and I do so want to be able to really live them. I find that during these trying times I have really gained more poise and become more aware of God than ever before.—*W. W., California.*

Your letters and lesson guides have seemed so often to be just what was needed at the moment, and I am sure that that is the way it was meant to be.—*Mrs. W. H. F., Virginia.*

My Help Cometh from Jehovah

The inclosed love offering is just a small token of appreciation. Since I have been reading your literature I have learned to look for and appreciate small as well as big blessings. I sure do enjoy reading your literature; it is so soothing to a troubled mind. There is no one that would not benefit from reading it. Some of the articles seem to be written just for me. It is surely a good work you are doing, and I pray that you may continue it. It is needed so much in these troublous times.—*S. B., Alabama.*

He Is My Refuge

About a month ago I wrote to you for prayers with reference to the difficulties I was having in the army. At that time I was in the hospital recovering from pneumonia, and my only expectation was to begin my basic training all over again.

Since then I have returned to my original training unit, making up what I missed through special "make-up" classes, which were held in the evening. However

my greatest good was the chance to go to an army aircorps school for meteorology. I am afraid I had given up hope of any such opportunity.

I can only say I am truly sorry I had such little faith, but now I know that if one only allows God to guide his destiny his reward is certain.—*L. S. H., U. S. Army.*

His Truth Is a Shield

I WANT TO tell you of one demonstration that I consider wonderful, and I am sure you will rejoice with me. About a week ago while at a school program I put my glove in my purse, and when I stood up to sing I heard something fall. It sounded like my coin purse, and I glanced down but did not see anything. Just then they turned out the lights. When the lights came on again, I looked down but saw nothing, and as there were children around me I decided they had dropped something.

When I got home I found I had lost my door key. I immediately declared to myself that nothing is lost. If Divine Mind is all knowledge and God knows everything, He knows where my key is. Every time I thought of the key I said, "It is not lost." In the morning I went back to the school, told the janitor where I had been sitting, and asked him if he had found a key. We both looked, as did the superintendent, but there was no key. I asked the superintendent to announce the loss in the rooms, as this was the last day of school; which he did. I went over to the local newspaper editor and asked if anyone had turned in a key to him. When he said no I made hardly any more effort to find the key; just thought about it. But when I did think of it,

I just felt I couldn't lose the key, because God knew just where it was.

This was on a Tuesday night, and on Wednesday morning I told my neighbor what had happened. The following Sunday a man came to visit my neighbor. He had a key on a key ring, and while holding it in his hand and tossing it up and down he said to my neighbor: "I found this key the other morning on the railroad track. Doesn't happen to be yours, does it?" My neighbor said: "No! but Mrs. M—— has lost a key. It might be hers." The man said, "There was a small piece of cord tied onto the ring." My neighbor said, "Mrs. M——'s key also had a piece of cord tied onto the ring." So they brought the key over to me. Now the wonderful thing is that I did not cross this track for about half an hour after the program, and then I was in a closed car. There was no way I could have lost it on the track; someone had found the key and either dropped it on the track or lost it. Well, wasn't that divine guidance?—*Mrs. M. M., Wisconsin.*

Father, I Thank Thee

THANK YOU so much for all you have done for me. Your prayers and encouraging letters have brought me much success and happiness; also my health has been restored. I have learned to pray with much more faith, and I know that God can do everything if I have faith. —*L. C., Illinois.*

THANKS TO Unity, who led me to God, I am today in splendid health. I am back in the business world, and my children are healthy and happy. I can only say I owe it all to Unity.—*Mrs. W. H. S., New York.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

My little girl is in the first grade, and if her marks are not as high as those of the other children I seem to resent it very much. Her teacher has put her in group two, and this seems to hurt me. Tell me what is wrong with me.—*From a letter received by Silent Unity.*

It is natural for a mother to want her child to excel in everything and to be protected and praised. These desires are good, but they must not be carried to the point where they interfere with the child's progress and friendly adjustment to other people. We know that you love your little girl and want her to take the path through life that will be for her greatest happiness and highest good. If when she does not earn them she were given the same grades as the other children, she would be deprived of any incentive to put forth more effort, an incentive that she will need all through life and that she must learn to feel now, while she is preparing for life.

Also you want your little girl to learn to get along with other people and to respect their judgment, but if your attitude gives her the idea that she is not being treated fairly, she will develop an antagonistic and suspicious attitude toward others. This would be a handicap to her.

Try, dear friend, to see this matter about which you have written us in its true light. The experiences your

daughter is having in school are opportunities for her to grow in understanding and loveliness. When you realize this, any feeling of resentment will disappear immediately and you will have great joy in watching your little girl develop into an intelligent, attractive, and charming young lady.

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I am a Catholic. My husband is a Baptist. He opposes my belief. Is it possible that we could become of one faith?—*From a letter received by Silent Unity.*

Can you and your husband ever be of one faith? We assure you that you can be. Probably you are already. That you were not brought up in the same denomination and do not now attend the same church does not change the fact that you are both fundamentally of one faith.

Let us consider a few fundamental things. In all the world there is but one life animating all things and all people: the life of God. This life takes on many forms, but it is one. In all the world there is but one power and one presence, the presence and power of God the good. This presence is evidenced in many ways. We see it as justice, protection, love, strength, goodness, and mercy. We cannot name even a small portion of the manifestations of God's presence and power that come before our eyes in a single day.

By a common life you and your husband live, and this life is divine. You address your prayers to a common God, in whose power to answer you both have faith. You trust the same good God to guide and protect you, to heal and prosper you, and to bring peace and harmony into the world about you.

In all these things you are of one faith even though

you attend different churches. Let these be the important things to you. Know that either you and your husband will both be led into one church or else the seeming importance of the difference between your creeds will fade in the knowledge that you are both children of one Father, who loves you both.

My husband is a Roman Catholic, but I am devoted to Unity. He sometimes attends the local Unity center with me, and he thinks more or less along the Unity line. Our children are supposed to be reared as Catholics. I had to promise this before we were married. I do not want to go back on a promise. Yet I cannot bear to think of my children being Catholics.
—*From a letter received by Silent Unity.*

We believe you will not find it necessary to break your promise. We have many correspondents and friends who are Catholics but who find that the study of Unity gives them a better understanding of the practical values of their own faith.

Unity does not try to set forth a denominational religion. It aims to interpret the teachings of Jesus Christ in a practical, simple, and understandable way so that they may be used in the everyday affairs of life. The Catholic religion is also based on the teachings of Jesus Christ, of course differently interpreted in many respects. But as you acquire a deeper understanding of Unity you will see parallels between it and Catholicism, for you will see the beauty and the truth in all religions, in all people, and in all things. You can teach your children to see this truth and beauty and good in every situation and in every phase of their lives. When they begin to think for themselves, you may be sure they will choose their way aright.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of Practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishment of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Unity Annual Conference Members, Licensed Ministers, and Licensed Teachers

The following Unity leaders are conducting a ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LM) and (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the distribution of Unity literature.

Licensed Ministers and Licensed Teachers are preparing for membership in the Unity Annual Conference. Licensed Ministers (LM) are in charge of Unity centers. Licensed Teachers (LT) are teachers serving in a Unity center or teachers conducting classwork.

ALABAMA

Birmingham—Harriet Price, Unity, Massey bldg.

ARKANSAS

Little Rock—Mary Wayman, Unity, 117 E 15

ARIZONA

Globe—Sarah Lightle (LM) Unity, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall (LM) Unity, 100 N Garfield

Bakersfield—Della Shutts (LM) Unity, Southern hotel

Berkeley—Susanna Scott (LM) Unity, Club House, 2401 Dwight way

Beverly Hills—Ruth Rae, Unity, 242½ S Beverly

Canoga Park—Nannie Highnote, Unity, 20126 Strathern

Compton—May Butterworth, Unity, 210 S Chester

Gardena—May Butterworth, Unity, 1052 W Gardena blvd

Glendale—Geraldine Johnson, Unity, 119 S Kenwood

Hollywood—Rose Schneider (LM) Unity, 1162 N St Andrews

Inglewood—Maude Elizabeth Galpin, Unity, 226 E Spruce

Long Beach—Louise Newman, Unity, 935 E Broadway

Los Angeles—Ernest C. Wilson, Norma Knight Jones, Christ Church, Unity, 635 S Manhattan Pl; Nina Fisher (LM) Unity, 3010 Palm Grove; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 815 S Hill

N Long Beach—May Butterworth, Unity, 5460 Pine

Oakland—Rose Emery, Unity, Ebell Club bldg; Alma Morse, Unity, Masonic Temple, 1433 Madison

Pasadena—Lily Stack, Unity, 60 N Mich

Riverside—Katherine Sweaney (LM) Unity, 3689 Sixth

Sacramento—Naomi Anderson, Unity, IOOF hall

San Bernardino—Dr. and Mrs. H. P. Nichols, Unity, 763 D St

San Francisco—Robert Hulbert, Unity, 126 Post

Santa Ana—Alice Hopkins, Unity, 312 Cypress

Santa Cruz—Mary Higgins, Society of P. C., 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity, 528 Arizona

South Gate—May Butterworth, Unity, Women's Club, 3036 Santa Ana

Stockton—Harriet Batson, Unity, 418 E Main

Taft—Della Shutts (LM) Unity, Savoy hotel

Van Nuys—Mary Hider, Unity, 14416 Victory blvd

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Denver—Ethel Burkle, Mabel Beech, Unity, 1555 Race

CONNECTICUT

Hartford—Harriet G. Gilbert (LM) Unity, Brown Thomas bldg

New Haven—Bonnie Adams (LM) Unity, Hotel Duncan, 1151 Chapel

DISTRICT OF COLUMBIA

Washington—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

Clearwater—Grace Arrowsmith (LT) Unity, West Coast hotel

Jacksonville—Henrietta Miscally, Unity, 725 Hogan; Lillie Saunders (LM) Unity (col) 606 Pippin

Lakeland—Ida Decker, Unity, Kentucky bldg, 207½ E Main

Miami—May C. Stoiber, Unity, 128 SE 3

Orlando—Carolyn H. Parsons, Unity, 503 S Orange

St Petersburg—Louise Beaty (LM) Unity, 646 5 ave S

Tampa—Ocea Moore, Louise Ramey, Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) 1st Unity soc, De Soto hotel

Tarpon Springs—Betty Bain (LT) Unity

GEORGIA

Atlanta—Mary West Fullenlove, Unity, 1119-20 Mortgage Guarantee bldg

HAWAII

Honolulu—Marie Parker Handly, Unity, 240 Lewers road

IDAHO

Boise—Chris. Scott, Mabel Peck, Unity, Pinney bldg

ILLINOIS

Bloomington—Mabel Daughtry, Unity, City library

Chicago—W. I. and Anna Hoschouer, Unity, 25 E. Jackson; Nellie McCollum, Unity, 64 W Randolph; Edith M. Reynolds (LM) Unity, 116 S Michigan; Margaret Halsey (col) (LM) Unity Truth cen, 104 E 51; Henrietta Gorden (col) (LM) Unity, 4307 S Michigan

Decatur—Maud Kellogg (LM) Unity, 421 N Main

E St Louis—Maud Davisson (LT) Unity, Broadview hotel

Moline—Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity Study cl, 218 Dechman; Mabel Daughtry, Unity, 305 S Bourland

Rockford—Bonnie Brown, Unity, Empire bldg; Mae Lundahl, Unity, 1230 Grant

Springfield—Maud Kellogg (LM) Unity, 402 E Adams

INDIANA

Ft Wayne—Cleo Lee, Unity, Wayne hotel

Indianapolis—Unity, 1514 Park

Kokomo—Lydia Simpson (LT) Unity Study cl, 523 S Washington

IOWA

Cedar Rapids—Unity, 1015 2 Ave SE

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity, Insurance Exchange bldg

KANSAS

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

Wichita—Carl Moran, Unity, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) (LM) Unity, 114 W 11th

Louisville—Maebel Carrell, Cecelia Cardwell, Theresa Rehm, Ruth Gilpin (LT) Ruth Booker (LT) Martha Bechi (LT) Unity, 1322 S 4

LOUISIANA

New Orleans—Eloise Echlin, Rhoda Belknap (LT) Unity, 823 Perdido; Lillian White (LM) Unity, 604 Canal

MAINE

Portland—Omer Hodgman, Unity, 562 Congress

MARYLAND

Baltimore—E. Roy Feldt, Unity, Emerson hotel

MASSACHUSETTS

Boston—John Baughman (LM) Boston Unity, 30 Huntington

Cambridge—Edna Titus (LM) Cambridge Unity, 881 Massachusetts

Worcester—John Baughman (LM) Unity, 10 Dexter bldg

MICHIGAN

Detroit—Irwin Gregg, Martha Fishburn (LT) Blanche Joki (LT) Besse Otto (LT) LuDora BeVier (LT) Unity, Maccabees bldg; Otto Fishburn (LT) Unity, 4221 Eastlawn; Virginia Shipley (LT) Unity, 15 E Grand River; James Elliott (col) (LM) Unity, 8637 Oakland

E Lansing—Roxie Miller (LM) Unity, 224 Abbott

Flint—Edmund Risk, Unity, 1019 Detroit

Grand Rapids—Ida Bailey, Unity, The Gilbert bldg

Kalamazoo—Amy Moffett, Unity, 809 W Dutton

Lansing—Harvey and Ida Best, Unity, Olds Hotel

Pontiac—Walfred J. Taurainen (LM) Unity, 72½ Saginaw

Royal Oak—Maud McCulloch (LM) Unity, 101 S Troy

Saginaw—Edmund Risk, Unity, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, Unity, 15 N 8

St Paul—Nellie Hohenwald (LT) Unity, New York bldg

MISSOURI

Jefferson City—Marie Guental (LM) Unity, 210 Hub

Kansas City—Louis E. and Ethel Meyer, Ralph Johnson (LT) Unity soc, 913 Tracy; Charles and Cora Fillmore, Unity School; Ida Palmer, Fannie Baldwin (LT) S S Unity Cen, Jewell bldg

Lee's Summit—Unity, Unity Farm

Springfield—Unity, 224 W State

St Joseph—Unity 12 & Felix

St Louis—Elsie Abbott, Mabel H. Kaye (LT) Unity, 320 N Grand; Fred and Hilda Eilers, Florence Schaefer (LT) S S Unity soc, 3616 Bates; Florence K. Brummer, Unity, 4621 S. Kings highway

MONTANA

Billings—Mary Wessel, Ella Johnston (LT) Unity, Northern hotel

Bozeman—M. Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity, YMCA

Great Falls—Estelle Taylor Key, Myron Key (LT) Unity, Dunn bldg

Livingston—Mary Wessel, Unity, BPOE hall

Missoula—Maidie Van Etten (LM) Unity, 103 S 5 E

NEBRASKA

Lincoln—Blanche Evans (LM) Unity, Peterson bldg, 1215 P st

Omaha—C. N. and Hallie Broadhurst (LM) Unity, Electric bldg

NEVADA

Reno—Robert Caswell (LM) Unity, 314 Clay Peters bldg

NEW JERSEY

Montclair—Gladys Stevenson, Unity soc, 11A Midland

Newark—E. Berry, Unity, Berwick hotel

Plainfield—Florence Hutton, Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LM) Unity, 112 N 6

Raton—C. Schleifer (LT) Unity, 323 S 4

NEW YORK

Binghamton—Dale and Donna Newsum (LM) Arlington hotel

Brooklyn—Ella Pomeroy, Betsy Van Allen (LT) Unity, 3 Albee sq

Buffalo—Lillian Matthews (LM) Unity, 271 Delaware

Elmira—Dale and Donna Newsum (LM) Unity, 312 Lake

Flushing—Renee Klaus (LM) and Adele Woodruff (LM) Unity, 135-42 40 rd

Ithaca—Dale and Donna Newsum (LM) Unity, 213 E State

Jamestown—Lillian Matthews (LM) Unity, Y W C A

New York—Georgiana Tree West, Marion Rodgers (LT) Ethel Nickelsen (LT) Unity (entrance) 1 W 47; Laura Hyer, Stella Wrenn (LT) Unity, Wellington hotel; Crichton Boatwright, Unity, 500 5 ave; Josephine Siemon (LT) Unity, 400 E 59; Nanna Sutton (col) (LM) Unity, 137 W 110

Rochester—Raymond Barker, Elise Rosenburg (LM) Unity, 29 Gibbs

Syracuse—Raymond Barker, Unity, Onondaga hotel

Troy—Marian Hoagland, Unity cl, 2705 15th St.

White Plains—Octavie Martial (LM) Unity, 123 Court st

OHIO

Akron—R. O'Day (LM) Unity, 34 High

Canton—Unity, 203 6th NW

Cincinnati—Margaret Norwood, Millie Leslie (LT) Unity, Masonic Temple, 5th and Broadway; Effie Smith, Oakley Unity, 3047 Madison

Cleveland—Earl B. and Martha Anthony, Unity, Hotel Cleveland

Columbus—William Quinn (LM) Mercedes Fossler (LT) Ethel Lieberman (LT) Unity, Hotel Fort Hayes

Dayton—Ethel Crouch, Unity, 611 Canby bldg, 137 S Main

Hamilton—Louise Tahse, Unity, 117 Ross

Marion—Fannye Treaster, Unity, YMCA

Springfield—Fannye Treaster, Tecumseh bldg

Toledo—Beatrice Whipps (LM) Unity, Commerce Guardian Bank bldg

Warren—Everett St. John (LM) Unity, 2d Natl Bank bldg

Wellington—Margaret Jones (LT) Unity, 419 Courtland

Youngstown—Everett St. John (LM) Unity, Y M C A

Zanesville—Fannye Treaster, Unity, Schultze bldg

OKLAHOMA

Tulsa—Grace Kehrer, Unity, 714 S Boston

Oklahoma City—Alice Cronley (LM) 719 NW 8

OREGON

Portland—Marion Lance, Unity, 811 NW 20

Klamath Falls—Nora Elliott, Unity, Elk hotel

Medford—Nora Elliott, Unity, Medford Center bldg

PENNSYLVANIA

Philadelphia—Margaret Ann Feldt, Unity, St James hotel

Pittsburgh—John Coulson, Unity, 233 Oliver

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca

Nashville—Mary Elizabeth Turner, Unity, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LM) Unity, 1518 Polk

Corpus Christi—Wallace Tooke (LM) Unity, 220 Medical Professional Bldg

Dallas—Ruth Gillespie (LM) Unity, 1708 Commerce

El Paso—Hobart Gillespie, Unity, 305 E Franklin

Fort Worth—Ruth Gillespie (LM) Unity, Texas hotel

Houston—Lillian Brass, Unity, Milam bldg; Corine Smith (LM) Unity (col), 2612 Pierce

San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Ellensburg—Beulah Scott, Unity, Ellensburg hotel

Kennewick—Beulah Scott, Unity, Masonic temple

Seattle—Paul Rigby, Unity, Benjamin Franklin hotel

Wenatchee—Beulah Scott, Unity, Cascadian hotel

Yakima—Beulah Scott, Unity, 109 S 4

WEST VIRGINIA

Huntington—Mary Huck (LM) Unity, Hotel Governor Cabell

WISCONSIN

Beloit—Bonnie Brown, Unity, 1347 White

Janesville—Mae Lundahl, Unity, Meyers hotel

Milwaukee—Elmer Gifford, Unity, 301 Bankers bldg

CANADA

Edmonton—Unity, Birks bldg

Regina—Unity Truth Centre, Thompson Blk, 1761 Scarth

Toronto—Herbert J. Hunt, Unity, 2249 Yonge

Winnipeg—Edna Bowyer, Russell Kemp (LM) Unity, Belgica blk

ENGLAND

London—Parker Drake, Ruth Hacking (LM) Unity—London, 78 St John's st E C 1

Sunderland—Thomas W. Merrington (LM) Unity, 8 Park Terrace

Rushton—Dora Johnson, Heaton rd

Unity Books and Booklets

For Beginners

Beginning Again
God a Present Help
God Is the Answer
How I Used Truth
Lovingly in the Hands of the Father
Lessons in Truth
Letters of Myrtle Fillmore
Master Class Lessons
New Ways to Solve Old Problems
Whatsoever Ye Shall Ask
Working with God

(The books listed above are $1 each in cloth; $2 in flexible binding)

How I Used Truth	*French*	$ .75
Lessons in Truth	*Russian, Spanish, Dutch*	1.00
Six-Day Healing Practice, A	*Spanish* $.10 *English*	.25
Unity's Statement of Faith		.10
Mental Equivalent, The	*Russian*	.25

On Healing

Christian Healing	flexible $2; cloth	1.00
Divine Remedies		.50
Jesus Christ Heals	flexible $2; cloth	1.00
Truth Ideas of an M. D.	flexible $2; cloth	1.00
You Can Be Healed	flexible $2; cloth	1.00

For the Home

Meatless Meals	cloth	1.50
Science of Food and Cookery, The	cloth	3.25
You and Your Child	flexible $2; cloth	1.00

Inspirational

As You Tithe so You Prosper		.50
Finding the Christ	*German, Swedish, English*	.25
Have We Lived Before?	flexible $2; cloth	1.00
Inner Vision		.50
Mightier than Circumstance	flexible $2; cloth	1.00
Prosperity	flexible $2; cloth	1.00
Sunlit Way, The	flexible $2; cloth	1.00
Unity's Fifty Golden Years	de luxe $3; paper	1.00

Devotional

All Things Made New	flexible $2; cloth	1.00
Bible, American Standard Edition		4.50
Book of Silent Prayer		.50
Contemplation of Christ, The		.50
Metaphysical Bible Dictionary		5.00
The Silence		.50
Unity Song Selections	cloth	1.00

For Advanced Study

Christ Enthroned in Man	flexible $2; cloth	1.00
Know Thyself (formerly Usable Truth)	flexible $2; cloth	1.00
Selected Studies		.50
Talks on Truth	flexible $2; cloth	1.00
Teach Us to Pray	flexible $2; cloth	1.00
Twelve Powers of Man, The	flexible $2; cloth	1.00
What Are You?	flexible $2; cloth	1.00

Greeting Booklets

Are You Getting All You Want from Life?	.10	Life Is Consciousness	.10
Breath of Immortality	.10	Mental Equivalent, The	.10
Challenge of the Dawn, The	.10	Prayer of Prayers	.10
Gifts for the Christ	.10	Protecting Presence, The	.10
Great Helper, The *French, English*	.10	Song of Life, The	.10
He Passed This Way	.10	Turning Point, The	.10
Holy Bread	.10	Twenty-Four Golden Hours	.10
Joy Cometh	.10	Way of Faith, The	.10
		Where Blessings Begin	.10

(12 copies of these booklets for $1. Envelopes included)

For Children

How Jimmy Came Through		.50
Jet's Adventures		1.00
Story Friends		.50

Appearing in Other Unity Magazines This Month

Smart Dog Brings a Rescue Party

Andy and Teddy were playing with Andy's model airplane as they walked to the pasture after the cows. The plane landed in a tangle of brush, and the boys rushed to get it. Suddenly they heard a strange sound, a tearing, rending sound. With their feet on the ground they were falling, falling into an abandoned well! How the dog Bige brought a rescue party is told in *Wee Wisdom* in the story "Smart Dog." Every child will want to read this story by Lawrent Lee.

We Live By Faith

"If you are worried about something . . . reflect upon all the other things you could worry about, and worry about them too!" writes Robert Beales in his article "We Live by Faith" in *Weekly Unity* for September 4. Men invest in insurance, but not one in ten knows much about his insurance company. Banking transactions are carried on by mail. We have faith in insurance companies, banks, locomotive engineers, drivers of motor vehicles, and employees behind the scenes in hotels and restaurants, yet we could find cause for worry in any one of these things. This article will explain how to transfer one's faith in some phases of life to all situations and attain perfect peace of mind as a result.

Glorifying Your Job

All day long Jim, an elevator operator, has something to give. He has the right word the first thing in the morning when the day needs a good start. In the evening his cheerfulness and sensible philosophy make fatigue drop away. He has made of his job a glorious adventure. You will want to read this article by Esther Freshman, for it will show you how to glorify your job and how to work in harmony with others. It is entitled "Glorifying Your Job" and is published in *Good Business.*

Truth Works

Have you practiced Truth over a period of time with increasing success, and then come to an apparent standstill? If you have, your problem is not unlike that of a person who is trying to become proficient in music, in golf, in tennis, or in public speaking. Complete success in any of these activities as well as in living Truth consists of a multitude of little successes. A very worthwhile article on this subject, written by Cleda Reyner, appears in *Daily Word* and is entitled "Truth Works."

Truth Cures a Family Dictator

Matilda was a thorn in the flesh of all her relatives. Her income was so meager that she must "live around," and no second invitation was ever offered to this family dictator. When the Robert Firrells were to entertain 65-year-old Matilda for the first time, the other relatives predicted immediate dissension. How Truth made the household a haven for Matilda is told in the story "My Thoughts Go before Me" by Adel Faith in *Progress.*

Various Unity Activities

From a Radio Listener

"Several months ago a prayer was read over your morning radio program. It was called 'A Free Man's Prayer.' I sent for several copies to send to men in the service. I have two boys of my own in the service, and they both thought the cards were so helpful. About three months ago I gave the last one to a girl whose husband was somewhere in the Pacific on a submarine. I had forgotten about it completely until yesterday, when she told me that he had written that the prayer had helped so much and nearly every man on the submarine had made a copy for himself.

Blind Students Like Braille Wee Wisdom *for Their Summer Reading*

The Braille Department of Unity School of Christianity has made it possible for students of schools for the Blind to have *Wee Wisdom* come to their homes during the vacation months. These arrangements are made with superintendents before the close of the school year. A splendid letter from the superintendent of a school on the East Coast follows:

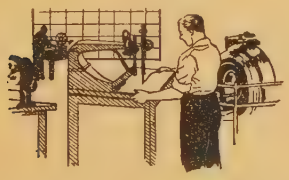
"Inclosed you will find the names of our blind children who will be very happy to receive *Wee Wisdom* during the months of June to September. We are trying to initiate a program of summer reading for our students, and this plan fits into our scheme."

News FROM UNITY

Still Let Us Pray

So much writing on the subject of prayer plainly indicates that through all ages men have believed in prayer, have prayed, and have received unlimited good from this practice. How to pray effectually is the quest of every person who seeks spiritual growth and understanding.

You will enjoy and be helped by what Julia Winthrop has to say about prayer in her article "Still Let Us Pray," which will appear in October *Unity*. She says: "I have never found a place where it was impossible to pray. I have prayed amid the whir



of wheels in a manufacturing plant; as I washed dishes in my kitchen; as I hoed my garden; as I spoke before audiences, and as I sat beside the bedside of the suffering. No outer force prohibits prayer."

A Study Class for Prisoners

In one of the large State penitentiaries of this country a class in *Lessons in Truth* is being conducted for the inmates. The idea for this project came from the prisoners themselves. For several years a group of them had wanted and prayed for such a study class, and when the way opened for its formation they said it was truly an answer to their prayers. Through Silent-70, the missionary department of Unity School, an experienced Truth teacher was secured for the class and textbooks were supplied for the use of the members. The class meets every two weeks, and each member carries on the usual study procedure of writing answers to questions printed in *Lessons in Truth*. What a challenge to the world is the sincere and earnest effort of these men to gain an understanding of the freeing Truth!

We all are on the road to perfection, and we need to keep reminding ourselves of this. —*Lowell Fillmore; New Ways to Solve Old Problems.*

Letter from a Soldier

"In this letter I am wholeheartedly expressing my appreciation for the spirit and peace of mind given me by your *Daily Word*. It is one of the most in-

spiring magazines I have ever read. Since I have been reading it and repeating The Prayer of Faith over and over, things have changed for the better. I have been selected to attend a school in my line of work in the near future. I would deeply appreciate it if you would offer prayers for my success and for the health and happiness of my loved ones, who are also Unity readers."

Requests for Reprints

Many requests for reprints of articles come to us from our readers. While it is not possible to meet all such requests the comments and suggestions are appreciated and given consideration. The editors try to publish articles that meet current needs, as indicated by the letters we receive from people daily. If an unusually large number of requests are received, we reprint the article in convenient pamphlet form.

Unity Cards

Many of our friends order the Unity cards in large quantities. They find the cards meet a need for those who are not ready for the Unity books and periodicals.

The cards are about 3½ by 6 inches in size and are printed on cardboard in colors. They are convenient for carrying in purse or pocket or for inclosing in a letter. These cards are inspirational in character and consist of poems, Truth affirmations, and portions of Scripture. Their cost is nominal.

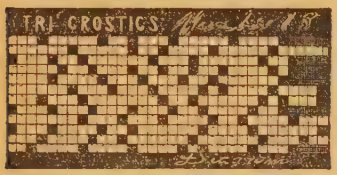
Underscoring Lines in Books

Are you the kind of person who likes to underscore particularly good passages in the books you read? Many persons find that this helps them remember the passages and also makes them easier to find the next time they read the book. This is what a friend writes about the book *Prosperity* by Charles Fillmore: "I have read books where one could underline something fine

once or twice on each page, but if a person started out with pencil in hand to underscore such things in *Prosperity* he would be using his pencil most of the time."

Have You Tried Tri-Crostics?

A *Progress* reader writes: "I certainly enjoy Tri-Crostics. It helps to make worth-while thoughts take root, and it is a real thrill when the quotation, complete with title and author's name, is successfully worked out."



Many persons are enjoying the monthly Tri-Crostics puzzle, because it is simple enough for anyone to solve yet sufficiently difficult to challenge the person who prides himself on his knowledge of words. Tri-Crostics provides exercise for increasing mental alertness as well as entertainment for odd moments of rest and relaxation. A new puzzle appears in *Progress* each month.

Good health is not subject to variation. It is not here one minute and gone the next. Good health is the orderly and constant expression of God life. God Himself has established it in you. You can begin this very moment to prove this Truth, and to enjoy the assurance of abiding health. Let us call forth, in the name of the Son, the perfect life and wholeness of our Father-God.—*Clara Palmer; You Can Be Healed.*

Have You This Booklet?

Have you obtained a copy of *Health Is Catching,* Unity's little booklet that gives true accounts of the healing of various physical and financial conditions? If not, you will want to mail your request right away, while this booklet is still available. The wide demand for copies is rapidly diminishing the supply on hand, and we want everyone who has not yet obtained a copy to have one before the supply is exhausted. There is no charge for this booklet.

Letters from Readers

Month after month the most popular feature in *Progress* magazine continues to be the "Letters from Readers" section. Also the "Prayers Answered" department in *Unity* and the "Someone Prayed" column in *Weekly Unity* are greatly appreciated by our readers. Under these captions are printed excerpts from the letters

of readers; and it seems almost everyone likes to read these letters. Perhaps the real reason for their popularity however is that people find encouragement in learning how others have made their demonstrations of health, prosperity, harmony, peace, and success.

Wee Wisdom *Helps Children*

A teacher writes: "I am wondering if it may be possible to purchase back numbers of *Wee Wisdom.* You may be interested to know that I am using the

magazine in my work with so-called 'nervous-speech' children in the public schools. The stories and articles furnish exactly the type of mental hygiene teaching that I wish to impart."

We were glad to send the back copies to this teacher and to know of the way they are being used. Perhaps the blessing placed on each copy of *Wee Wisdom* before it is mailed out has a great deal to do with the healing results the teacher has noticed in the children.

Appreciation

"You are doing such wonderful work. For one thing, keeping the price of your publications at $1 is a truly great service. It makes possible the sending of Unity literature to more people when it is needed, more than ever before."

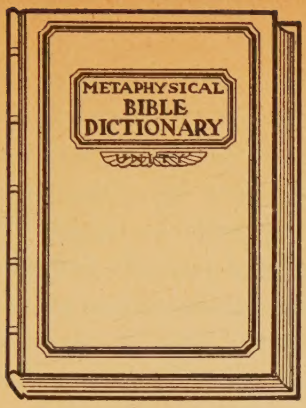
Friends who have been helped through gifts of Unity literature never cease to be grateful for that help.

Now Is the Time

"Behold, now is the acceptable time; behold, now is the day of salvation," said Paul. In the book *How I Used Truth* H. Emilie Cady explains how important it is for us to let go of the notion that being or doing anything must be put off, as if God must have time to act upon our desires. "God's work is finished in us now," says Mrs. Cady. "God knows no time but the eternal Now. You can never know any other time, for there is no other. You cannot live an hour or ten minutes in the future. You cannot live it until you reach it, and then it becomes the Now. . . . Whatever we persistently declare is done now, is manifested now, we shall see fulfilled."

How I Used Truth was published because of the oft-repeated requests of many friends who have been helped by reading the various booklets and magazine articles of the author. The papers which make up this volume have been written from time to time as a result of practical, daily experiences of a Truth-minded physician who healed her patients the Jesus Christ way.

Where we are is more important than the route by which we traveled; and the direction we are traveling is even more important than where we are. The use we make of present opportunities is most important of all.—*Ernest C. Wilson; Have We Lived Before?*



New Edition of the Metaphysical Bible Dictionary

The second edition of the METAPHYSICAL BIBLE DICTIONARY, containing additional and revised material, is off the press.

If you have felt the need of a dependable reference book giving metaphysical interpretations of the Scriptures, you will find the answer to your need in the METAPHYSICAL BIBLE DICTIONARY. It will lead you to rediscover the beauty and inspiration of the Bible, and will give you new light on the meaning of the names of persons and places as well as of passages that may have confused you.

The METAPHYSICAL BIBLE DICTIONARY is a valuable addition to anyone's library. In a durable blue buckram binding it is priced at $5 a copy.

Unity School of Christianity, 917 Tracy, Kansas City 6, Missouri

Bless What You Have

A great multitude followed Jesus into the desert. When the evening hour approached, the disciples reported that the available food consisted of five loaves and two fishes. But Jesus was not disturbed about the apparent shortage. He commanded that the multitude be seated. Then He blessed and gave thanks for the food available, and this small quantity was increased to such an abundance that all the multitude was fed, and there was food left over. If your supply seems limited, bless what you have and watch it grow. The power of blessing is as great today as when Jesus used it.

The Prosperity Bank drill is a daily reminder to bless and give thanks for your supply. Why not send for a Bank and use the affirmative prayer to enrich your consciousness, while you save for the purpose of sending UNITY to your friends.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill faithfully and save $3 for the three *Unity* magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

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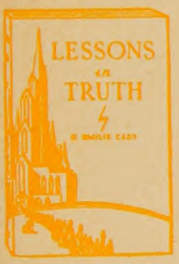
Lessons in Truth

Brings Health, Happiness, and Understanding to Persons throughout the World



This is the tenth consecutive year that Truth students all over the world are observing Lessons in Truth Week. To thousands of persons the study of LESSONS IN TRUTH, by E. Emilie Cady, and the application of its principles have brought blessings of abundance, harmony, and new vision. Read these letters from persons who have been blessed by this week of study.

REFERENCE USE ONLY
CHRIST MEMORIAL UNITY CHURCH
BAKER LIBRARY

LESSONS IN TRUTH gave me a clear, strong, grasp of Truth, a usable, workable, everyday framework for my thinking and acting. It lifts you up on the heights the first time you read it, and again and again every time you go back over it.—Long Island, New York.

I got more out of LESSONS IN TRUTH than any other Truth book I have ever read. It has taught me how to think loving and kind thoughts and to see the Christ in others regardless of color and creed.—Chicago, Illinois.

I followed the instructions for Lessons in Truth Week and received so much strength and inspiration that I seem to have a new grip on conditions.—Bristol, Indiana.

I have two copies of LESSONS IN TRUTH, one for my home and the other for my office. This book has given me a better understanding of the Bible, a clearer interpretation of Christ's teaching, and much joy and peace.—Detroit, Michigan.

You too will be blessed by the faithful study of this book. This year Lessons in Truth Week is September 13-19. Order your copy of the book early (on account of transportation difficulties) and study with Unity students all over the world. The price of LESSONS IN TRUTH in the cloth binding is $1.

Unity School of Christianity, 917 Tracy, Kansas City 6, Missouri

REVELATION

Ruth N. Slagle

I turn from a world of conflict,
And lo, greeting my eye
Like a silent benediction
Is the tranquil sunset sky.

The spirit of its holy beauty
Whispers, "Some day strife shall cease,"
Revealing that an infinite power
Prevails; and my soul is at peace.

I know that all life's discords
Are wrought by selfish man;
That above the base and material
There is an eternal plan.